RELIGIOUS EDUCATION IN THE PHILIPPINES

ARCHIE LOWELL RYAN

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RELIGIOUS EDUCATION IN THE PHILIPPINES

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When We Join the Church

RELIGIOUS EDUCATION IN THE PHILIPPINES

A STUDY OF THE ORGANIZATION AND ACTIVITIES
OF THE
PHILIPPINE ISLANDS SUNDAY SCHOOL UNION
NOW THE
PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION

By

ARCHIE LOWELL RYAN, M.A., S.T.B., D.D.
President, Union Theological Seminary, Manila, P. I.
General Secretary, Philippine Council of Religious Education

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TO MY FELLOW-MISSIONARIES AND FILIPINO
CO-WORKERS IN THE PHILIPPINE ISLANDS,
ALL OF WHOM HAVE HAD A SHARE IN
THE RELIGIOUS EDUCATION PRO-
GRESS DEPICTED IN THESE
PAGES, THIS BOOK IS AFFECT-
IONATELY DEDICATED.

FOREWORD

In this historical treatment of the activities of the Philippine Council of Religious Education, Dr. Ryan has told how the coöperating Christian forces have moved forward together in the development of the work. He has also clearly revealed his own deep passion for the teaching ministry.

It is fortunate that we may have this record of achievement just at the time when religious education is up for a new appraisal in the Far East. The splendid contribution which has been made to the progress of Christianity in the Philippines, should be of large assistance to the progress of the same great cause throughout the Orient.

Dr. Frank L. Brown visited the Philippines in 1911 as a representative of the World's Sunday School Association and assisted in the organization of the Philippine Islands Sunday School Union. It has been my happy privilege, as General Secretary of the World's Sunday School Association, to attend and participate in the Ninth National Convention of the Philippine Council of Religious Education. During this convention which has just closed, the final steps were taken, reconstituting the Philippine Islands Sunday School Union into the Philippine Council of Religious Education.

Dr. Ryan's leadership, as Executive Secretary in this religious education movement, is greatly appreciated both by the missionaries and by the Filipino Christians. In addition to his work as Director of the Council, he

was elected President of the Union Theological Seminary in 1925, which position he has held up to the present time.

The National Convention met in the Seminary building, the students taking a very active part in all the sessions. It was quite apparent that these young people (there are ninety Seminary students), who are preparing for leadership in the churches of the Islands, will carry with them as an integral part of their training, a high appreciation of the vital place which religious education occupies in the life of the Church.

Through nearly twenty years the World's Sunday School Association has made financial grants annually to the support of the religious education enterprise. It looks forward to the continuance of such material assistance for perhaps another score of years, while the organization advances toward the securing of an indigenous leadership and literature for its expanding services.

ROBERT M. HOPKINS.

Manila, P. I.,
November 16, 1929.

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RELIGIOUS EDUCATION IN THE PHILIPPINES

INTRODUCTION

The Philippine Islands Sunday School Union came into being in 1911 as an organized expression of the growing interest, among American missionaries and Filipino workers, in the achievement of more effective religious education of children and young people. It has been quite analogous in its functions and activities to the State Sunday School Associations of America.

During the nineteen years since its organization, a large and significant development has taken place. Indeed, the present scope and activities of the Union, extending far beyond that of the traditional Sunday school, could hardly have been foreseen by the original founders. A great religious education renaissance has characterized American church life during the past two decades. The Philippines have felt the impact of this movement. And in the process of evolution we may confidently expect that still greater things are in store for the years that lie ahead.

The Purpose of the Study.—The purpose of this study is to review the past, noting the growth and development of the organization and its varied activities, with the hope that an accurate historical record will have educational value for all phases of missionary endeavor in the Philippines. Further, it is desired to make a comparative evaluation of the program and activities in the light of the best modern theory and practice in religious education, and in the light of the needs as revealed by an analysis of Philippine conditions. It is particularly hoped that the study may have value

for religious workers in the Islands, in strengthening the program of religious education in the immediate future.

The Writer's Personal Relationship.—Perhaps it should be stated that the writer has had a personal relation to the work of the Sunday school and religious education in the Islands since November, 1914, having come to Manila at that time as Special Representative of the Board of Sunday Schools of the Methodist Episcopal Church. In February, 1918, he was elected General Secretary of the Philippine Islands Sunday School Union, serving in this executive capacity from that date to the present. Much of the material, therefore, reviewed and criticised in this study from chapter four to the close, he has had a share in developing, as General Secretary of the Sunday School Union.

It has been a pioneer endeavor. There were no established precedents to follow. Reviewing it now, it is easy to see where many things might have been done more effectively. But religious education in America has been going through a process of evolution, making some blunders while trying to find itself. So perhaps in the Philippines, in the midst of conditions marked by primitiveness, crudeness, and poverty, some allowance should be made in estimating the value of religious education achievements.

Plan of Procedure.—As to the plan of study, it seems desirable first to note the general background, geographically, historically, socially, economically, religiously, and otherwise, in order that one may more intelligently appreciate the situation. There are not only peculiar problems that grow out of this background, with which one needs to be familiar, but such a study should help more scientifically to determine whether

the program is adequately fitted to meet the social, moral, and religious needs of the people.

The educational work of the Islands as embodied in the public school system is so important and significant in relation to the program of religious education, that it seems well to devote a chapter to a study of the system, its achievements, and problems.

Next there will follow a few observations of the Protestant missionary activities from the beginning to the present, noting the outstanding features, methods of work, points of emphasis, and general results.

With this general survey, we shall then be prepared to study intensively the Sunday School Union. We shall take up first its organization features and historical development, dividing it chronologically into two periods from 1911 to 1920, then from 1920 to 1929. The justification for these two epochs will appear in the development of the analysis.

The activities will be studied under five categories: Leadership Training, Curriculum Development, Promoting Efficiency Standards in the Local School, Extension Work, and Coöperation with the Home. The closing chapter will contain a general summary and recommendations.

Sources of Material.—The main primary sources of most of the material are the record books, leaflet literature, forms, and other publications of the Sunday School Union, published reports of the various Missions in the Islands, the files of the Philippine Islands Sunday School Journal, 1923-1929, the World's Sunday School Association Year Books, the Philippine Islands Educational Survey of 1925 (Dr. Paul Monroe, Director), and the Reports of the Director of the Bureau of Education for the Islands, from 1924 to 1928.

The chief secondary sources from which the historical data are taken, are indicated in the bibliography at the close of the book.

The author desires to acknowledge his gratitude to Dr. Frank Charles Laubach, author of "The People of the Philippines," and to George H. Doran Company, for permission to use three maps of the Islands, taken from the above mentioned book. Deep appreciation is also expressed to Dr. Wade Crawford Barclay, Dr. Robert M. Hopkins, and Mrs. Celia A. Ryan for reading the manuscript and making valuable suggestions.

LIST OF PROVINCES

KEY TO MAP, PAGE 6.

1. Ilocos Norte
2. Ilocos Sur
3. Abra
4. Mt. Province
5. Cagayan
6. Isabela
7. Nueva Vizcaya
8. La Union
9. Pangasinan
10. Zambales
11. Tarlac
12. Nueva Ecija
13. Tayabas
14. Bulacan
15. Pampanga
16. Bataan
17. Rizal
18. Cavite
19. La Laguna
20. Batangas
21. Ambos Camarines
22. Albay
23. Sorsogon
24. Mindoro
25. Capiz
26. Antique
27. Iloilo
28. Negros Occidental
29. Negros Oriental
30. Cebu
31. Bohol
32. Leyte
33. Samar
34. Palawan
35. Surigao
36. Agusan
37. Misamis
38. Davao
39. Cotabato
40. Zamboanga
41. Sulu
42. Bukidnon
43. Lanao

THE PHILIPPINE ISLANDS IN RELATION TO OTHER REGIONS OF THE FAR EAST

THE PHILIPPINE ISLANDS SHOWING THE PROVINCES.

See Key, page 4

CHAPTER I

THE GENERAL BACKGROUND

In order that the reader may have an intelligent appreciation of the problems involved, a general survey of the background of country and people is essential. Without this there can be no accurate visualization of the situation and the challenging task.

The Geographical Location.—Referring to the maps on pages 5 and 6 we learn several interesting facts. The Islands are located in the Tropic Zone between 5 and 21 degrees north latitude, and 117 and 127 degrees east longitude, with the China Sea on the west and the Pacific Ocean on the east.

Distances.—There are certain features of distance which have their bearing upon any program of development, whether it be commercial, political, educational, social, or religious. According to the announcements of certain steamship lines, the distance from Seattle to Manila by way of the regular route of travel, touching at ports in Japan and China, is 6,864 miles. It takes from 21 to 28 days to reach Seattle or San Francisco from Manila.

Japan lies to the north and east, the distance from Manila to Yokohama being 2,609 miles. The distance from Manila to Hongkong, northwest, is 631 miles, requiring about forty hours by steamer across the China Sea. Saigon is about 900 miles to the southwest, and Singapore about 1,500 miles.

Because of this strategic location in relation to other Oriental lands and cities, the Philippines have been call-

ed the "Trade Gibraltar of the Far East."[1] For a similar reason, a Mission Board has referred to Manila as "a radiating center for the Gospel," and "the key to the evangelization of the Orient." Draw a circle with Manila at the center, and with a radius of 2,500 miles,[2] slightly less than the distance from New York to San Francisco, and we shall include within the circle almost half of the world's entire population. It would seem to require no argument to substantiate the statement that such a situation possesses more than passing significance. A functioning program of religious education in the Philippine Islands will have a scope of influence that will reach far beyond the islands themselves.

The distance from the most northern island to the Island of Sibutu in the Sulu group is approximately 1,100 miles,[2] almost as great as from the Canadian line to the Gulf of Mexico, while the distance from the most western to the most eastern point is nearly the same as from Chicago to Philadelphia. These distances are further augmented by the slowness of travel. The average speed of inter-island steamers is only ten or twelve miles an hour. Connections also are poor. The bearing of these factors of distance and time on travel and inter-communication needs to be borne in mind in any study of the field.

Land Area.—In land area the Islands comprise more territory than most people realize. There are 114,400 square miles, which is only 7,000 square miles less than all of the British Isles.[3] The Islands lack but 28,000 square miles of being as large as Japan.[4] Their area is

[1]Philippine Islands Commercial Handbook, 1924, p. 13.
[2]*Ibid.*, p. 52, 13.
[3]Beautiful Philippines, Handbook, 1923, p. 42.
[4]Stuntz, Homer C., The Philippines and the Far East, p. 15.

greater than New York, plus New Jersey, plus Pennsylvania, plus Delaware, with 10,000 square miles to spare.[5] While most of the 7,000 islands are small and uninhabited, there are 11 important islands which together comprise nearly 108,000 square miles. It will be desirable to become acquainted with these islands and their relative location. Luzon, in the north, has 40,814 square miles. Mindanao, in the south, has 36,906 square miles. The other nine occupy positions between these two large islands and can be easily located on the map: Samar, 5,124 square miles; Negros, 4,903; Palawan, 4,500; Panay, 4,448; Mindoro, 3,794; Leyte, 2,799; Cebu, 1,695; Bohol, 1,534; and Masbate, 1,255.[6]

Climatic Conditions.—The location of the islands means a tropical climate, and this is supposed to produce lassitude, indolence, indifference, and a retardation of life and progress in general. But there are a variety of climates within the tropics. While it is admittedly true that continuously warm weather has a debilitating effect, there are redeeming features about the Philippine climate that classify it among the best in the trop-.cs, making it indeed quite agreeable. Generally speaking, the middle of the day throughout the islands would be characterized as hot. But the early mornings, late afternoons and evenings are almost invariably cool and pleasant. This is due to the contiguity of water and mountains, and to the prevalence of ocean and mountain breezes. Even in the hottest months of April, May, and June, when the mean average temperature is about 83 degrees Fahrenheit,[7] the thermometer very rarely reaches a maximum of 100 degrees. Sunstrokes

[5]Beautiful Philippines, *loc. cit.*

[6]Philippine Islands, *op. cit.*, p. 13-14.

[7]Beautiful Philippines, *op. cit.*, p. 41.

are almost unknown. From November to February, inclusive, the climate is quite delightful, it being necessary to use one or two blankets at night.

The climate is divided into two seasons, the dry season extending from November to May, and the wet season from June to October. Typhoons with heavy wind and rain are frequent from July to October. Manila's average annual rainfall during the past twelve years has been 75.46 inches.[8] These torrential rains often produce flood conditions, making travel difficult and even impossible in many parts of the islands. during the rainy months. They also have a serious effect upon Sunday-school attendance.

The mountain regions, where many people, both Americans and Filipinos, go for vacation during the hot months of April and May, are delightfully cool, being quite similar to September in the temperate zone. Since a warm climate, even with its redeeming features naturally grows monotonous, we have often wished that our work could center in the mountains. But most of the Filipinos live in the lowland plains, so that is where our work must be.

Health and Sanitation.—Under the Spanish régime before 1898, little attention was given to the prevention of disease. Sanitary conditions were indescribably bad. Consequently various diseases such as cholera, small-pox, malaria, typhoid, tuberculosis, beriberi, and dysentery took their annual toll of thousands of lives. But today these conditions are vastly improved. For one thing, pure water is now obtainable through artesian wells. Formerly it was the custom to get drinking water from the germ-laden streams and pools. Two artesian wells were sunk in 1905. Today there are

[8] *Ibid.*, p. 42.

upwards of one thousand wells[9] with a constant flow, providing pure water for tens of thousands of people. This factor alone has greatly reduced the annual death rate.

Under the direction of the central bureau of the Philippine Health Service,[10] 792 of the 846 municipalities in the islands have been organized into sanitary divisions with a trained health director in charge of each. This has resulted in the establishment of public dispensaries and a general dissemination of information on hygiene and sanitation. Mosquito-breeding pools have been drained, vaccination has been made compulsory, laws for cleanliness are enforced in the public markets, health instruction has been made a part of the school program, and quarantine regulations are put into effect during epidemics. A comparative death rate table[11] prepared in 1917 showed that the Philippines has a lower death rate than any other Oriental country. It is safe to assume that conditions are better today than in 1917.

Population.—The total population of the islands as compiled by the Office of Vital Statistics of the Philippine Health Service, for 1928, is 11,913,167.[12] The people are Malay in race and brown in color. Whence they came has been the subject of much discussion. Historians and ethnologists seem to agree that ages ago there were various migrations to these islands from other parts of the Malay world; and that they brought with them tribal variations in language, manners, and customs.[13] Settling in the different islands, the isolation

[9] Oldham, W. F., India, Malaysia, and the Philippines, p. 263.
[10] Beautiful Philippines, 1923, p. 183.
[11] Beautiful Philippines, 1923, p. 184.
[12] Phil. Is. Director, Bu. of Educ. Report, 1928, p. 112.
[13] Oldham, W. F., India, Malaysia, etc., p. 254.

produced by the intervening seas, mountains, and rivers, tended to perpetuate these tribal differences. The result has been a multiplicity of tribes and dialects.

These tribes are classified as Christian and non-Christian. By Christian tribes are meant those who came under the Christianizing influences of Spain and the Roman Catholic Church during the centuries from 1521 to 1898. The 1918 official census puts 91 per cent of the total as Christian. The other 9 per cent, or 932,953, are called non-Christian.[14] These consist of the Moros, Igorots, Negritos, and a few others. They resisted the Christianizing influences of Spain, the Moros retaining their Mohammedanism, and the Igorots and Negritos their pagan and animistic customs. It is well to bear these figures in mind. The true Filipinos are the so-called Christian tribes. They possess a comparatively high degree of civilization. It is palpably unfair to set up a meagerly (though modestly) clothed Igorot as a type of the Filipino, when they constitute such a small per cent of the total population. Further, these Igorots and Moros who used to be known as wild people, are today quite peaceable, life being fully as safe among them as in any American city.

The Language Problem.—By reference to the language map on page 13 there will be revealed a situation unique and unusual. According to Dr. Merton Miller,[15] a former chief ethnologist of the Bureau of Science, these dialects belong to the Malayo-Polynesian family, of which other branches are found in Sumatra, the Hawaiian Islands, Madagascar, and other small islands. This means that the dialects are somewhat similar, although the differences are so pronounced that

[14] Philippine Islands Commercial Handbook, 1924, p. 21.
[15] Beautiful Philippines, 1923, p. 37.

LANGUAGE MAP OF THE PHILIPPINES.

it is very difficult for a Filipino from one group to understand one from another group.

It is claimed that scientists have discovered forty-three distinct language groups.[16] However, many of these are quite small. Eight major linguistic groups are generally recognized. And since these embrace a very large proportion of the people, it is well to become familiar with them. Seven of these groups are largely in Luzon, the eighth and largest group being scattered over the islands to the south.

The Tagalogs, numbering about 1,800,000,[17] constitute the major population of Manila and of the provinces immediately north and south,—Rizal, Bulacan, Nueva Ecija, Bataan, Cavite, Batangas, Laguna, Tayabas, and parts of Zambales and Tarlac. (See map, page 13). The Ilocanos number nearly 1,000,000. Being more prone to migrate than the other tribes, they are found in many parts of the islands. But the Ilocano provinces are Ilocos Sur, Ilocos Norte, Abra, La Union, Nueva Vizcaya, Isabela, Cagayan, and part of Pangasinan. The Bikols number about 700,000, and are found chiefly in the provinces of Camarines Norte, Camarines Sur. Albay, and Sorsogon at the southern end of Luzon. The Pampangans number about 450,000 and are largely concentrated in Pampanga province, fifty miles north of Manila. The Pangasinan group numbers about 400,000. Their chief locality is the province of the same name. The Visayan group is much the largest in number, being given in the census as nearly 4,000,000. Most of them are found in the islands of Panay, Negros, Cebu, Leyte, Bohol, and Samar. About 375,000 live in the provinces along the north side of Mindanao. While the similarity of language justifies the term "Visayan

[16] Educational Survey of Philippine Islands, 1925, p. 24.
[17] Philippine Islands Census, 1918.

group," yet it needs to be noted that there are considerable differences in the dialects spoken on the different islands within this group. It is difficult for a Visayan of Panay province to understand a Visayan of Leyte province. The other two groups of the eight are much smaller. The Ibanags, living mostly in the Cagayan valley in northeastern Luzon, number about 160,000. The Zambals, about 60,000, live in Zambales province in western Luzon. These eight major language groups comprise by far the larger part of the so-called Christian population.

Of the non-Christian tribes, the Moros number about 450,000. They speak their own dialect. The pagans, consisting of various Igorot and Negrito tribes, live mostly in the mountains of Luzon and Mindanao. Their total number is estimated to be about 620,000. Several dialects are spoken among them.

It is evident at once that to develop a working program in education or religion in the face of such a language situation presents a task of almost superhuman proportions. "Nowhere else in the world is found a racially homogeneous people numbering no more than 12,000,000, operating a large public school system, and having a language situation anything like as complex or as difficult of solution."[18]

Homogeneity.—But notwithstanding this tribal and language situation, the population can be called homogeneous. Ex-President Taft[19] said, "The word 'tribe' gives an erroneous impression. There is a racial solidarity among them. They are homogeneous. I cannot tell the difference between an Ilocano and a Tagalog or a Visayan. To me all the Filipinos were alike." Dr.

[18]Educational Survey, P. I., 1925, p. 24.
[19]Beautiful Philippines, 1923, p. 37.

Merton Miller[20] for many years chief ethnologist of the Philippine Bureau of Science said, "With the exception of the few scattered Negritos, the people of the Philippines, pagans, Moro, and Christian are one racially." This unity is especially evident in the colleges, normal schools, and universities, where the students flock from various parts of the islands. An American can not tell them apart. In fact the Filipinos themselves in most cases cannot distinguish except by means of language. No matter from what province they come, their characteristics are essentially the same. They have the same customs and traditions. They manifest the same ideals and aspirations.

Industrial and Economic Situation.—The Philippine Islands are preëminently an agricultural country. Farming is the industry that engages the most of the people. The principal crops raised are rice, sugar cane, abaca (Manila hemp), the coconut palm, tobacco, and corn.

The average Filipino farm is very small. According to the census of 1918, there were nearly 2,000,000 farms registered, averaging one-fourth of a hectare each.[21] Many Filipino farmers are tenants, leasing the land from the owners, planting it usually to rice, tobacco, or corn, and paying the owner a share of the crop at harvest time.

Sugar cane, hemp, and coconuts are usually raised on large plantations, as these products cannot be handled so easily by the individual farmer. Modern machinery is used where large production prevails, but with the small tenant the methods of work are exceedingly simple

[20]*Ibid.*, p. 37.

[21]Commercial Handbook, p. 165. A hectare is two and a half acres.

"I think I shall never see

A poem lovely as a tree."

Mary J. Johnston Hospital, Manila.
(See pages 10, 63).

"Rescueing the perishing". Operating room, United Brethren Hospital, San Fernando, Union.
(See pages 10, 63).

and crude. The rice, for example, is planted and harvested by hand, and often threshed by the foot-power of man or carabao.

Other important occupations are fishing, lumbering, mining, and manufacturing. The waters abound in fish of many varieties. Fish and rice are the two main food staples of the common folks. The chief manufactories depend upon the soil products. They are the sugar centrals, coconut oil mills, rice mills, tobacco factories, and hemp factories.

Our chief interest in the occupational life is found in the fact that the masses of the people are farmers or employees, and that comparatively few of them possess any great amount of property. Protestantism operates largely among these common folks. They are poor. It will be some time before we can hope for any large financial support from the people themselves in a national program of religious education.

It is significant that in the realm of business, where the typical American expects to make money, the Filipino has shown little interest. Most of the domestic and foreign commerce of the islands is in the hands of foreigners[22]—Chinese, Spanish, Americans, British, Japanese Germans, and British Indians. The Chinese handle nearly all the retail business in the larger towns and cities. However, Filipino participation in business is growing under the stimulation of the Bureau of Commerce and Industry, and it is hoped that in time they may take their rightful place in handling the business of their own country.

Governor-General Dwight F. Davis has recently given a new impetus to economic development. His first address to the Philippine Legislature was largely taken

[22]Commercial Handbook, 1924, p. 55.

up with the consideration of economic problems. He said,

"The present wealth of our country is obviously not sufficient to provide adequate taxation with which to care for even the most essential needs of today.... Industry must be encouraged. Idle lands must be brought under cultivation. Our enormous potential natural resources must be developed. Trade and commerce must be promoted. The government will then snare in the increased prosperity of the people. Only in this way can the government become self-sustaining and fulfill its duties to the people."

Leading Filipino politicians and educators are heartily coöperating in the promotion of this program. It presages a new day. The increase of the basic wealth of the country should accelerate the work of the church. Indigenous development depends upon native support. This will come with the increase of general prosperity.

The Need of Thrift.—The typical Filipino peasant family lives on a narrow margin. The value of thrift is not widely appreciated. The average farmer or laborer is contented with a small income. Under supervision he may work well, but, according to Filipino writers, he is inclined to be indolent unless the work is his own.[23] Even the farmer who is working for himself, after the planting days are over, will frequently spend the intervening weeks between planting and harvest in idleness and gambling.

Attitude Toward Work.—Another factor that has its bearing on the economic life is the dislike for manual labor and the tendency to hold in low esteem those who have to work with their hands.[24] This false idea goes back to the Spanish aristocracy. It has filtered down from those former days until it has done great damage to

[23] Commercial Handbook, 1924, p. 173 (Filipino Authorship).
[24] Philippine Islands Educational Survey Report, 1925, p. 35.

the economic health of the nation. Many students in the high schools of the islands look with disdain upon manual toil. This is rather an unfortunate attitude in a country whose basal wealth and activities are chiefly agricultural. And the evil effects are not only economic. They are moral as well. The gospel of the dignity of labor needs to be preached and taught until it becomes a part of the thought and life of the Filipino people.

Social Life and Traits.—Mr. E. Alexander Powell, a world traveler and writer of international note, said, after weeks of travel in the islands,[25] "Were I asked to enumerate the desirable qualities of the Filipinos which most impressed me I should name without hesitation their boundless hospitality, their personal cleanliness, their dignity and self-respect, their good nature, their innate courtesy and their consideration for strangers, their love for children, their mental activity, their devotion to their country, and their consuming passion for education." After nearly fifteen years of intimate contact with the Filipino people, it is a pleasure to bear witness to the truthfulness of this tribute. Indeed there should be added to this list, an innate interest in religion. In the final reckoning the Filipino virtues will far outweigh the vices. These innate traits of character are the points of contact and the signs of promise for the successful functioning of a religious program.

Filipinos are exceedingly sociable. This is emphasized in their very manner of living. It is rare that a Filipino farm house is seen located at a distance from other houses. Rather the people live in towns and villages, going out to their fields together for work during the day. They plant together and harvest together. Isolation is unknown.

[25] Powell, E. Alexander, Asia at the Crossroads, 1922, p. 288.

The public market, where produce is brought for sale and exchange, is both a place of business and a center of social life. Much time is consumed in small talk and gossip. For time is not an element of great importance to the common folks.

Woman has a status in the Philippines that is higher than that of any other Oriental country. She carries the keys of the household, and is often the guardian of the family purse.

Filipino children are fond of play. The public schools have capitalized and stimulated this trait. The Filipinos have readily taken over many games and sports which are indigenous to America. They also have games and sports of their own. This instinct of play can be used in a large way by the church in its program of character building for childhood and youth.

The problem of leisure time is acute in the Philippines. Gambling, especially in the cockpit, has had a strangle hold upon the Filipinos for generations, undermining life economically, morally, and religiously. At the same time it has provided a great social center. The church must face and meet the challenge of providing something better, that will meet the social need and minister to religious character.

Transportation and Communication.—There are at present 1,250[26] kilometers of railroad lines in operation, providing first and third class service for passenger traffic in cars built after the European plan. Most of the railroads are on the island of Luzon.

Steamship lines radiate chiefly from Manila to the other ports, although Iloilo, Cebu, and Zamboanga are

[26] Commercial Handbook, 1924, p. 67. A kilometer is five-eighths of a mile.

important centers of shipping. Manila has a population of about 300,000.

There are nearly 12,000 kilometers of first, second, and third class auto roads, over which several hundred public auto and truck lines operate. According to recent statistics from the Bureau of Public Works, there are more than 30,000 motor vehicles registered in the islands.

There is also an extensive system of telegraph and telephone service reaching every important point in the country.

These modern facilities have greatly aided missionary work, as compared with conditions during the first decade of American occupation, when roads were few and nearly always bad, and travel exceedingly difficult and tedious.

Civil and Ecclesiastical History.—The islands were discovered by Magellan in 1521. They were called Philippines after King Philip of Spain. However they were known before that time in the Far East, the records indicating commercial relations with other Oriental countries.[27]

The rule of Spain was characterized by civil oppression and ecclesiastical tyranny. The dominant motive was greed for gain. It was the mainspring of every discovery and settlement in those medieval years of conquest. "The King wanted revenue for his treasury; the noble and the soldier, booty for their private purse; the friar, weatlh for his order; the bishop, power for his church."[28] It was a clear policy of exploitation. And with the union of church and state, the former lapsed into corruption. The friars lost their spirituality and their lives became

[27] Beautiful Philippines, 1923, p. 17.

[28] Barrows, David P., History of the Philippines (old edition), p. 110.

vicious. The superstitions of the people were capitalized to enrich the coffers of the church.

It is not surprising that the Spanish rule constitutes a tale of wars and uprisings. Revolt followed revolt. It was about 1885 that Dr. José Rizal, a brilliant young Filipino, wrote a novel in Spanish entitled "Noli Me Tangere" or "The Social Cancer," in which he pictured the intolerable conditions under this civil-ecclesiastical régime, and made a strong appeal for reform. It aroused bitter enmity. Rizal was sent into exile. Finally, at the instigation of Jesuit friars, he was sentenced to execution. He was shot on the morning of December 30, 1896. His death became a torch to the slumbering embers. Revolution broke out afresh. The Filipinos had nearly delivered themselves from the Spanish yoke when in April, 1898, war was declared between Spain and America. On the first of May, Admiral Dewey sailed into Manila Bay and in a naval engagement near Cavite ended forever the rule of Spain in the Philippines, after 333 years of domination.[29]

The Roman Catholic Church made its contribution. It gave the people certain forms of Christianity. It kept the islands from becoming Mohammedan, which doubtless would otherwise have happened, with the aggressiveness of the Moros. It did something for the education of the people. It inculcated a reverence for Christ and the church.

The thoroughness of this impact may be judged from the general religious statistics, taken from the census report of 1918. (See Table I.) The country is dominantly Roman Catholic.

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[29]Barrows, David P., History of the Philippines, p. 110.

TABLE I.—GENERAL RELIGIOUS STATISTICS, 1918

	Roman Catholic	*Independent Catholic*	*Protestant Churches*
Number of Churches.....	2,788	540	594
Average Capacity...;....	1,057	389	257
Value of Churches.....	₱52,500,000	₱512,000	₱910,000
Average Value.....	₱18,967	₱ 980	₱1,518
Total Membership.....	7,750,000	1,413,506	125,000

On the other hand, with the growing corruption of the friar orders there was a large mixture of evil. The Bible was a closed book. It was the policy of Rome to keep the masses of the people in ignorance. Religion was largely a matter of form and blind allegiance to the church organization. There was little connection between religion and life. Cockpit gambling flourished under the shadow of the church without a protest. A man could be a good Christian, if he went to Mass and the Confessional periodically, and at the same time an inveterate gambler. This was the way they were taught. Even the clergy were very lax in morals. This was common knowledge among the people.

With the coming of American rule there was ushered in religious liberty. Protestant Christianity brought the open Bible. Protestantism is in the islands today not to proselyte but to give dynamic to religious faith, to make it function in life. Thousands of Filipinos have revolted against the old ecclesiasticism. They are religiously adrift. This is the field, and the challenge to the Protestant forces. Resident Commissioner Camilo Osias said, "At the time of the coming of America to the Philippines, the Roman Catholic Church was spiritually lifeless." Hon. Manuel Quezon, President of the Philippine Senate, said to a group of missionaries, "You have given us an independent thinking citizenship and compelled the Roman Catholic Church to clean house."

The Aglipayano Schism.—There is one other phase which has to do with this ecclesiastical background which any review, however brief, dare not omit. This is the Aglipayano Schism[30] which developed into the Independent Filipino Catholic Church.[31] It was one of those reactionary movements which follow in the pathway of broken tyranny. It seemed to have political as well as ecclesiastical aspects. Its leaders, in the very beginning, were ardent advocates of independence in both church and state affairs.

Gregorio Aglipay was an excommunicated Catholic priest. He could obtain no redress for what he considered a rank injustice. Calling together a group of Protestant missionaries in August, 1901, he outlined his plan to lead in a movement to rend the Roman Church in twain, and asked the Protestants to join forces with him. Two main items characterized his program; first, complete separation from the papacy and complete autonomy in the Philippines; and second, an open declaration for "Catholic doctrine in its purity."

The missionaries pointed out to Aglipay that they could not unite with a movement which did not make the Scriptures its rule and guide in doctrine and life.[32] So they asked him to consider the question of the endorsement of the Word of God, to advocate the marriage of the clergy, and the abolition of Mariolatry. No agreement was reached, although afterwards he did adopt the Bible.

Two months later, Aglipay called together the Filipino priests and laymen who had agreed to join him, adopted

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[30]Laubach, Frank C., The People of the Philippines, pp. 137-157.

[31]LeRoy, James A., Philippine Life in Town and Country, pp. 161-171.

[32]Stuntz, Homer C., The Philippines and the Far East, pp. 488-96.

a constitution, organized the Independent Church, and was forthwith elected Archbishop. The Movement spread like wild fire. In its early stages, it was largely a negative emphasis. It was a protest against the old régime, a breaking away from the past. In a short time more than 1,500,000 had declared their allegiance to the new church. Also thousands of dollars' worth of property were taken over from the old church.

This Movement has lived to the present. Archbishop Aglipay is still living and exercises control over the church. Much of the old enthusiasm has vanished, but the church is still a real factor in Filipino life. Indirectly, it has helped the Protestant Movement by breaking the iron hold and intolerant opposition of the Roman Church.

The American Régime.—The Philippines came into the possession of America as an incident of our war with Spain. A policy of altruism was announced at the beginning. Although America paid Spain $20,000,000 for her improvements in the islands, President McKinley said, "The Philippines are not ours to exploit, but to develop, to civilize, to educate, to train in the science of self-government. This is the path which we must follow or be recreant to a mighty trust committed to us."[33] This proclamation met a ready response in the hearts of both Americans and Filipinos, because of its high idealism. Similar announcements were made by other American officials.

But notwithstanding these utterances, misunderstandings arose between the Americans and the Filipinos, which resulted in nearly three years of bloody warfare,

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[33]Quoted in Wood-Forbes Report, 1921. (Published in *Manila Daily Bulletin*, November 30, 1921.)

the Filipinos being led by General Aguinaldo in insurrection against the United States.

In the report of the Special Mission of Investigation to the Philippine Islands in 1921, headed by Major-General Leonard Wood, the 23 years of American occupation from 1898 to 1921 are divided into four periods:[34]

First, the military period, from August 13, 1898, to July 1, 1901, in which the insurrection was being suppressed, public order established, and substantial beginnings made in the opening of schools, the creation of a judiciary, and the promotion of public health and public works.

Second, the organization period, from July 1, 1901, to October 16, 1907, in which the details of the new government administration were established under the Philippine Commission, a group of Americans appointed by the president of the United States. Honorable William Howard Taft was the first governor under this commission and was largely responsible for many of the constructive measures.

Third, the constructive period, from 1907 to 1913. During this period one half of the legislative powers was turned over to a body of elected Filipinos, known as the Philippine Assembly. This constituted the lower house, the Commission comprising the upper house or senate. At the end of this period the proportion of Filipinos in the public service was 72 per cent, as against 28 per cent Americans.

Fourth, the period of Filipinization, 1914 to 1921. This came about through a change of administration at Washington. The first act was to give the Filipinos a majority in the commission. The second act was the

[34]Quoted in Wood-Forbes Report, 1921. (Published in *Manila Daily Bulletin*, November 30, 1921.)

passage of the famous Jones Bill, which became the fundamental law of the land. Under it, the commission form of government was dispensed with, and provision made for popular election of a Philippine Senate and House. At the end of the period, 96 per cent of the public officials were Filipinos and 4 per cent Americans.

With the exception of the Governor-General, the Vice-Governor, the Insular Auditor, the Superintendent of Public Instruction, and four of the nine judges of the Supreme Court, all the higher officials in the islands are Filipinos.[35] Local taxes provide the necessary revenue. American appropriations are used solely for military purposes. The government is practically self-sustaining and autonomous.

[35] Houser, Otto H., Oriental and Brown, p. 26.

CHAPTER II

THE PHILIPPINE SCHOOL SYSTEM

"ONE of the most remarkable chapters in the history of education has been written since the opening of the twentieth century in the Philippine Islands. The student will scan the pages of history long before he will read of an adventure in human enlightenment more bold than that which has been undertaken in this oriental setting. Attribute it to the naïve faith of America in her own institutions and ideals, or to the wisdom of a far-seeing statesmanship, the result remains the same. For twenty-five years these islands have served as a laboratory for an educational experiment of enormous magnitude and complexity."[1] It will be our desire in this chapter to note in some detail the development and significance of this school system, together with the bearing it may have upon our program of religious education.

The Spanish Heritage.—As previously noted, the influence of Spain during more than three centuries of rule in the islands, while open to much criticism, was not all negative. There were schools, howbeit most of them were under the supervision of the Roman Catholic Church, the instruction being chiefly for the favored intelligentia. What little education was provided for the masses was mainly in the rudiments of the Roman Catholic faith. There was no effort to give the peoples of the islands a common language. It is a noteworthy

[1] Educational Survey Report, 1925, Dr. Paul Monroe, Ch'm., p. 11

fact that today after a quarter century of American education, the English language is much more widely known and used than Spanish ever was with its centuries of opportunity.

Beginnings of American System.—As the church was the symbol of Spanish rule so the school house has been the symbol of the American régime. While the smoke of battle was still clouding the sky, schools were established with American soldiers as the first instructors. But the outstanding event in this early romance was the arrival of the transport *Thomas* in the spring of 1900 with nearly six hundred trained and picked American teachers, most of them college graduates, filled with a zeal to have a part in helping to create a new nation. They were sent out all over the islands, and the American-Philippine Public School System was started on its way.

The Language of Instruction.—One of the first problems was that of language. What should be the medium of instruction? There were numerous dialects, but to adopt any one of them seemed entirely out of the question. It would only be known to a few hundred thousand at the most. The other tribes of the islands would have to learn it, which in those early days would have meant to arouse deep-seated prejudices. For each tribe was jealous of its own dialect and did not wish to see some other gain the ascendency by any such preference.

Then, further, there was not any great amount of literature or cultural material in any one of the dialects. To create such a literature was out of the question. To attempt to use all the dialects seemed unwise, for it would mean to perpetuate the tribal barriers of language and would make for division instead of unity in national

life. The idea of creating a new language out of a fusion of dialects seemed artificial and mechanical, and gave no promise of success. What then should be done?

A common language seemed highly desirable. Not to replace the dialects, but that there might be some medium of inter-communication among the various peoples of the islands for commercial, political, and cultural purposes, and also for inter-communication with the outside world.

English Adopted.—So English was adopted,—English, the language of democracy, the language of world commerce, the language of international communication, the language of supreme richness in cultural material. Experience has demonstrated the wisdom of this policy. While it has not solved all the problems, it has provided the most serviceable solution in the very complex language situation. It has made possible a centralized administration of education. It has simplified the production of text-books. It has made possible an interchange of teachers from one part of the islands to another. This has proven a most potent factor among the forces working for ultimate social and political unity. It further has made it possible for a student to go from his own province to college or university in some distant part of the islands,—an act which the use of the dialects would have rendered impossible.

The Need for Dialect Teaching.—But with these advantages there are still problems. It is exceedingly difficult to begin instruction with a child in a language which is entirely foreign to him, and which he has not learned to use in his early years. For, be it remembered, the dialects still persist. They are spoken at home. Indeed it is doubtful if they will ever be displaced. English, therefore, for the first few years of a child's

school life, is very mechanical, his vocabulary being limited to schoolbook words, and used only in school.

There is a serious agitation therefore for some dialect instruction to be combined with English in the early years at least. The Educational Survey Commission advocates its use[2] especially for the teaching of good morals and right conduct, courses which have a special place in the primary and intermediate grades.

The Growth of the Schools.—The numerical achievements during the quarter of a century since the *Thomas* brought that first shipload of American trained teachers are no less than remarkable. This progress has been due on the one hand to American aggressiveness and energy, and on the other to the unparalleled eagerness of the Filipinos for education, their facility for learning, and their ambition for individual and group advancement.[3]

The first year for which reliable statistics are available is 1901. In this year approximately 160,000 children were enrolled in the schools. About four thousand teachers were employed, twenty per cent of whom were Americans.[4] Today the system enrolls a total of 1,111,509 pupils. 75.32 per cent of these are in the primary grades, 18.34 per cent in the intermediate grades, and 6.34 per cent in the secondary grades.[5] About 7,000 students are enrolled in the University of the Philippines. In the private schools which are recognized by the Government there are 84,685 pupils.[6] To provide instruction for the pupils in the public schools a staff

[2]Educational Survey Report, p. 28.

[3]Educational Survey Report, 1925, p. 13.

[4]*Ibid.*, p. 14, 17.

[5]Twenty-ninth Annual Report, Director of Education, Philippines, 1928, p. 113, 117.

of nearly 27,000 teachers has been created. The proportion of American teachers in the islands now is about one per cent,[6] their number being around 300. "During this period of twenty-five years approximately 530,000 have completed the primary grades, 160,000 have finished the intermediate grades, and 15,500 have been graduated from the high schools."[7]

But of even greater significance than these figures is the widespread interest that has grown up among all classes of people in education. There is evident a fine spirit of civic pride in practically every community in regard to its schools that would do credit to any country with a much longer educational history. This is a good omen for the future.

TABLE II.—ANNUAL ENROLLMENT AND PERCENTAGE OF TOTAL POPULATION AND SCHOOL POPULATION IN SCHOOL

Year	Annual Enrolment in Public Schools (September)	Total Population	Percentage of Total Population Enrolled in Public Schools	School Population	Percentage of School Population Enrolled in Public Schools	Annual Enrolment in Private Schools (July)
1915.....	576,156	9,728,781	5.92	2,560,206	22.50	.....
1920.....	911,986	10,455,180	8.72	2,751,363	33.15	.....
1925.....	1,096,758	11,406,875	9.61	3,001,809	36.54	82,526
1926.....	1,061,525	11,575,176	9.17	3,046,099	35.85	88,001
1927.....	1,099,386	11,744,172	9.36	3,090,572	35.57	86,695
1928.....	1,111,509	11,913,167	9.33	3,135,044	35.45	84,685

Percentage of Population in School.—Table II shows the school enrollment for 1915, 1920, and the last four years, as related to total population and school population.[8] The total population figures are taken from the Statistical Bulletin compiled by the Bureau

[6] Twenty-ninth Annual Report, Director of Educ., p. 137.

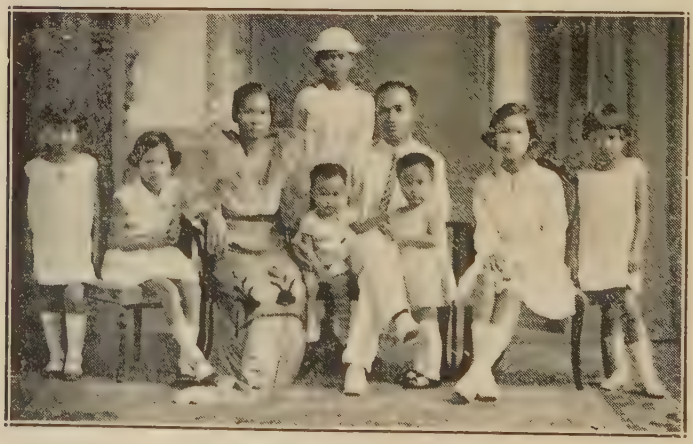
[7] Educational Survey Report, 1925, p. 13.

[8] Twenty-ninth Annual Report, Director of Education, Philippines, 1928, p. 113.

S. Toribio of Silliman—Holds Far Eastern and P. I. record in the High-jump at 6 ft. 4 7/8 in.—fourth place at Amsterdam, Olympics, 1928. A Christian Athlete.

(See page 64)

Filipina Camp-fire Girls.
(See page 140).



A typical Filipino family.
(See Chapter IX).

of Commerce and Industry, and from the Office of Vital Statistics of the Philippine Health Service. They are based upon reports of births, deaths, immigration, and emigration, since the official census of 1918. The school population is estimated by dividing the total population by 3.8, as this was the ratio of children of school age (6 to 17) to the total population in 1918.

In this connection it is significant to note that there is no compulsory school law in the Philippines. School attendance has more than kept pace with the government in its ability to provide funds, buildings, and trained teachers. Hundreds are turned away every year. The objective of the government is a public school education for every child in the islands. It will be some years before this objective is realized. This means a wide field for private schools. But even with these there are still nearly two million children who are not in school.

Increase in Literacy.—The Bureau of Commerce and Industry makes the claim that, according to the census of 1918, 61.9 per cent of the people, ten years of age or over, can read or write.[9] The census of 1903 showed 44.5 per cent as able to meet this minimum test. The present literacy therefore is higher than most countries of South America and several countries of Europe. The public school system is partly responsible for this development.

Newspaper Circulation.—Then also there has been a marked increase in newspaper circulation, which is both a result of and a stimulus to the literary progress. Table III presents some striking figures,[10] which were

[9] Philippine Islands Commercial Handbook, 1924, p. 22.

[10] Laubach, Frank C., The People of the Philippines, p. 434.

compiled by Dr. Laubach from the census reports of 1903 and 1918. Were figures available for 1929, the newspaper circulation would probably treble the figures given for 1918.

TABLE III.—COMPARISON OF NEWSPAPER AND PERIODICAL CIRCULATION IN 1902 AND 1918

	1902	*1918*
Total number of newspapers	41	114
Total circulation	68,236	263,260
English	18,630	83,009
Spanish	46,454	47,826
Native	3,422	58,084
Bilingual		59,741
Trilingual		11,100
Other Languages		3,600

These figures are both interesting and revealing. First, the general circulation has increased nearly 400 per cent. Second, the reading of native dialect papers has increased nineteen times. There is evidently no dialect displacement here. Third, Spanish still continues as a cultural language, there being a slight increase of Spanish newspapers.

Fourth, English leads wih the largest circulation, the figures indicating that it is read in current publications nearly twice as much as all the dialects put together. For English predominates in the bilingual and trilingual papers. Add to this the vast number of English books used in the schools and in the libraries, and it appears that English has an overwhelming lead. Dr. Laubach notes that in 1903 there were 1,067 volumes in English in the public libraries. In 1918 there were 472,275 English volumes, an increase in library facilities in English of 44,100 per cent.

Another factor in literacy progress has been the translation and circulation of the Bible in various dialects. This will be noted in more detail in Chapter III.

General Reading Limited.—While the above figures are significant and indicate encouraging progress in literacy and general reading, the fact remains that compared with the total population, the periodical circulation is exceedingly small. Allowing six persons to the family, a population of approximately 12,000,000 means 2,000,000 families. The newspaper and periodical circulation given, means one issue to about eight families or forty-eight persons. The reading habit is growing, but it is still so far from what it ought to be that it presents a staggering problem when we try to carry on a religious education program in several languages.

TABLE IV.—EDUCATIONAL QUALIFICATIONS OF FILIPINO TEACHERS AS OF AUGUST 1, 1928

Number of teachers completing various courses

Course Completed	Elementary teachers	Secondary teachers and principals	Supervisors and central-school principals	Total
Grade seven or less	2,859	12	97	2,968
One to three years of a secondary course	7,790	56	323	8,169
Graduates secondary course	10,248	124	692	11,064
One to three years' college	1,788	301	94	2,183
Four years' college or better	73	837	100	1,010
Total	22,758	1,330	1,306	25,394

The Teacher Training Problem.—Teacher training is not only a problem in the religious education task, as will appear later. but it is still unsolved in the public school system. Table IV shows the academic qualifications of Filipino teachers in the service as of August 1,

1928.[11] It will be noted that about one-eighth have had no high school training, and that nearly one-third have had from one to three years of high school work only. In other words, nearly fifty per cent of the Filipino teachers have had less than a high school academic training. Only four per cent are college graduates.

Table V emphasizes especially the problem of separation and replacement of teachers.[12]

TABLE V.—FILIPINO TEACHERS IN THE SERVICE AUGUST 1, 1928, AND TEACHERS SEPARATED FROM THE SERVICE SINCE AUGUST 1 OF THE PRECEDING YEAR

Classification	In the Service	Separated	Percentage of Replacement
Insular	1,677	208	11.77
Provincial	1,010	237	23.47
Municipal	23,094	4,974	21.54
Total	25,871	5,419	20.95

The average monthly salary paid to the elementary classroom teachers, who compose almost 23,000 of the teachers in service, is given as follows:[13] (One peso is equivalent to fifty cents gold).

Municipal teachers	₱52.56	($26.28)
Provincial teachers	78.84	($39.42)
Insular teachers	106.50	($53.25)

The average salary of *all* Filipino teachers in 1928 was ₱60.55 per month. The average monthly salary for Filipino secondary classroom teachers ranges from ₱106.00 to ₱138.00 per month, and of Filipino secondary principals, ₱152.00 per month. This low salary scale,

[11] Twenty-ninth Annual Report, Director of Education, 1928' p. 138-149.

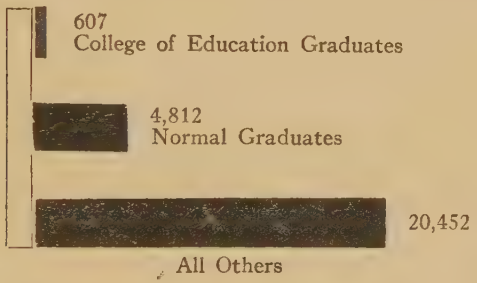
[12] *Ibid.*, p. 49.

[13] Twenty-ninth Annual Report, Director of Education, 1928, p. 28.

together with the low academic and professional training, constitutes the principal reason for the high separation and replacement rate.

Figure I shows the teacher problem from the angle of professional training.[14]

FIGURE I.—COMPARISON OF FILIPINO TEACHERS WITH AND WITHOUT PROFESSIONAL TRAINING



With these facts before us, which perhaps do not need further analysis, it is not surprising to find that the Philippine Educational Survey Commission (1925) made the teacher training situation the target of severe criticism. The low pupil attainments revealed from thousands of tests led to the conviction that the basic cause was to be found in the poor quality of teaching. The report says, "A very large percentage of the teachers in primary and intermediate schools have undertaken their work without previous professional preparation . . . This situation originated in the eagerness to establish schools, and a consequent unwillingness to wait for the preparation of a properly trained personnel. It has been perpetuated by a policy of rapid expansion which has given the

[14]Twenty-ninth Annual Report, Director of Educ., p. 44.

establishment of new schools precedence over all other expenditures."[15]

In this connection it is interesting to note that the academic qualifications of Filipino teachers have materially increased during the past four years. In August, 1925, the average equipment was completion of two months beyond the second year of high school. In 1928 the average equipment was two months beyond high-school graduation. The promotion of pupils has also slightly increased, thus showing the importance of teacher-training as a factor in decreasing retardation.[16]

The Survey Commission devotes considerable space to a thorough analysis of the whole situation. The recommendations[17] are so thorough, so well justified in the light of the facts, and so pertinent in their bearing on our religious program, that we quote in full.

SUMMARY OF RECOMMENDATIONS OF EDUCATIONAL COMMISSION

"To place every child in the Philippine schools under the care of a trained teacher is a feasible ideal.

No one shall be appointed to a teaching position who has not had the best training that the general situation allows.

The requirement of four years of training beyond the completion of the seventh grade is now a reasonable standard.

This training should be offered only to selected students.

It should be strictly professional in character.

In order that the English program may be successfully carried out in the Philippine system, the normal schools should be staffed largely by American teachers selected specifically for this work.

Adequate facilities for observation and for practice teaching should be the central feature of every normal school.

A competent person to care for teacher training should be provided for in the Bureau."

[15] Educational Survey Report, 1925, p. 29.

[16] Annual Report, Director of Education, 1928, p. 44, 49.

[17] Educational Survey Report, 1925, p. 439.

The Commission then expresses the conviction that regardless of past policies of expansion, "teacher training presents the outstanding immediate need of the system and that it should be generously supported."[18]

The Expansion Policy of the School System.—In an earlier paragraph the main figures were given setting forth the numerical achievements of the schools. These statistics sound well because they indicate a very rapid approach towards that goal which is an ideal in every democracy, namely, a public school education for every child within the commonwealth. But it is a fair question whether a country whose people were largely unaffected by education thirty years ago, should expect to achieve such a goal in so short a time. The statement is made that in most countries, even after generations of endeavor, school systems fail to include all the children.[19] According to the substance of the study made by the Educational Survey Commission, "Such rapid progress towards this end has been made during the last few years that the quality of the education given has been sacrificed . . . Only through a body of trained teachers and a selection of materials of instruction that will make the education given function in the life of the child, can the State adequately discharge this obligation."[20]

Some Startling Facts.—The Educational Commission spent several months in their work of survey in the islands. They gave 223,710 tests of school achievement and of mental ability on 12 islands, in 24 of the 48 provinces, and in 45 municipalities. Certain funda-

[18] Educational Survey Report, 1925, p. 440.
[19] *Ibid.*, p. 32.
[20] Educational Survey Report, p. 33.

mental facts[21] as a result of their study were brought to light which have not heretofore been fully appreciated. First, because of limited facilities and the overcrowded schoolroom conditions, children are not allowed to come to school until they are seven years of age, and in some provinces eight years of age. Second, even though they may begin earlier, fifty per cent of Filipino school children are actually more than nine years of age when they enter school. During those earlier childhood years they have been perfecting a set of vocal habits which are at total variance with what they will have to do when they start to learn English in the first grade. Third, while the child is learning English, which he must know in order to make any progress, he is constantly handicapped by the pervasive influence of his dialect, which he hears and uses constantly outside the school room. "Not more than 1 or 2 per cent of all the homes in the Philippines use English as the chief means of communication."[22] Fourth, the average Filipino teacher is untrained and has not developed an adequate command of English. Fifth, 82 per cent of the pupils in the Philippine schools do not go beyond the fourth grade. Sixth, the average length of time spent in the completion of the four grades is five years. Seventh, the average attainment at the close of the fourth grade, as shown by the tests of thousands of children, is that of the completed second grade in the states. Eighth, there are many over-age children in all grades, especially in the primary grades. Some are over twenty-five years old. Ninth, there are many repeaters in all grades. Tenth, the high schools as well as the grades are overcrowded. Eleventh, because of late entrance of children, ill-prepared teach-

[21] Educational Survey Report, 1925, p. 40.
[22] *Ibid.*, p. 40.

ers, and eagerness for large attendance, many are kept in school two, three, or even four years beyond the normal period of attendance.[23]

Surely these are facts than which we could ask for none more conclusive, enforcing the contention that the basic need of the islands educationally is not quantity but quality. Adequately trained teachers, carefully selected curricula material that will fit the child for effective social living—these are essential to any policy of successful expansion. Without these provisions and safeguards, expansion will be a waste of money and the whole system as to its efficiency will be seriously jeopardized. How apt indeed are the foregoing observations in their application to the missionary program! Not quantity but quality—not numbers but dynamic character—this is the vital need, which religious education should keep constantly before itself as a guiding polar star.

Academic *versus* Social Education.—Closely akin to this conflict between quantity and quality in education is another problem growing out of the imperative need for a practical education that will fit for effective social living as over against the tendency to follow the traditional academic pathway. A leading Filipino Division Superintendent has stated the problem in such succinct terms that we quote it entire,[24] especially since it reveals a cross section of life and attitudes which religious education must take into account:

"It cannot be denied that the progress of the Philippine schools during the past twenty years is unparalleled in the history of the Orient. In the old days, when there was need for employing all available materials in order to extend education in the remotest

[23] Survey Report, op. cit. pp. 32, 33.
[24] *Ibid.*, p. 35.

center of the Philippines, the country felt that the opening of schools would be instrumental in the spiritual, mental, and economical development of the masses. To a certain extent the schools have so succeeded in developing love and interest in education that there is hardly a place in the Philippines where the opening of schools is not welcome to the people. Conditions, however, have so changed that education itself becomes a problem, and who knows but a *menace to our progress and civilization.*

Year by year thousands graduate from the elementary and secondary schools. The majority of these graduates are anxious to be employed either as clerks or as teachers. In spite of their training in industrial work they have *no love for work or for agriculture.* It is the tendency of these graduates to seek employment in the offices. If this present tendency of public-school pupils is not curtailed, time will come when the greatest evil of our present educational system will be the *production and creation of social parasites.* It seems as if it is now time that a definite policy be adopted or be embodied in our present educational aim, in order to remedy the evil to which our present graduates are inclined to follow. In this connection, it may not be out of place to suggest that *vocational schools and industrial centers be established in different provinces.*"

Our experience in the islands leads us to give full assent to this Filipino's observations. There is at present a multitude of academically trained youth who cannot find adequate employment in the professions and in the government offices. The official census of 1918 showed twelve per cent of all persons engaged in gainful occupations to be in the professional classes. With the growth of the high schools in recent years this proportion is probably much larger today. The proportion at the beginning of the American occupation was less than two per cent.[25] It is evident that this condition cannot continue without economic loss and social discontent. Crime, extortion, and exploitation of the ignorant masses are natural results to follow from such lop-sided education.

[25] Survey Report, *op. cit.*, p. 36.

As previously observed, agriculture represents the basal wealth of the islands. The Survey Commission in analyzing this problem says, "If the high schools are to meet the actual needs of the Philippine people and the normal development of the islands, there must be provided adequate training facilities for leaders in agriculture, industry, and commerce. In no other way can such leadership be kept in the hands of the Filipino people themselves. Legislation may keep out or restrict the activity of non-Filipinos, but such policy will only produce stagnation."[26] This is simply further emphasis of the need already expressed for a curriculum that will make a real cotribution to the social and economic life of the islands. Carry this principle over into the field of religious education, and it means methods and materials of instruction that will connect closely and naturally with everyday life activities. Only thus can character develop and function.

Results Which Have Religious Significance.—Notwithstanding criticisms which may justly be lodged against some of the educational policies and practices, yet, taken as a whole, this educational experiment of a quarter of a century has produced a marvelous transformation among the people of the Philippines. It will go down in history as one of the educational miracles of the twentieth century. The Educational Survey Commission says in its report, "Through this system a Malay people which for more than three centuries lived under Spanish rule has been introduced to Anglo-Saxon institutions and civilization. Through this system an effort has been made to give a common language to more than ten millions of people, divided by the barriers of dialect into numerous non-communicating groups.

[26]Survey Report, *op. cit.*, p. 36.

Through this system teachers have sought to bring to the Orient the products of modern scientific thought. Through this system both American and Filipino educational leaders have hoped to prepare a whole people for self-government and for bearing the responsibilities of effective citizenship."[27]

Our chief interest in this study is to note some of the results which may have special religious significance. First, there has been an introduction to the *cultural literature* of the Anglo-Saxon world. It has enlarged the Filipino's horizon of thought. It has given new aspirations. It has contributed to a fuller life.

Closely akin to this has been the adoption of the *scientific spirit* in thought and life. This is a chief characteristic of modern education. Under the Spanish régime, the education given was largely medieval in tone, authoritative in spirit, unprogressive, and lacking in scientific outlook and emphasis. One effect of the new system has been to unloose the moorings of the past. The average student has lost respect for many of the claims of Roman Catholicism. He does not go to church with any regularity or spirit of fidelity. He is religiously adrift. This is the inevitable reaction in every Roman Catholic country where the people have come into contact with the liberalizing influences of education.

But while this youth is adrift, he is *open to a religious appeal* which has dynamic. No greater challenge was ever presented to Protestant forces than that which now exists in the Philippines. A Youth Movement is on, rich in endless possibilities. Religious education provides the main avenue of approach by which the Filipino youth may be led into the more abundant life. In the city of Manila alone there are upwards of ninety thou-

[27]Survey Report, 1925, p. 11.

sand students in the colleges, universities, normal schools, high schools, and intermediate schools. A partial survey revealed the startling fact that only about two thousand, or one in every forty-five of this great student army, are receiving regular, systematic, dynamic religious instruction. These students represent the leadership of tomorrow. They are full of vigor, enthusiasm, patriotic devotion, youthful idealism. They are dreaming dreams. They are looking into the future. If this leadership is to be safe, it must be made truly Christian. One can readily see what this means in the way of opportunity and responsibility.

Next, the establishment of a *common language* has made for unity in national life as nothing else could have done. The old tribal barriers, suspicions, and prejudices are gradually passing away. Distrust and hatred are giving place to trust and confidence. The growing use of English has made possible national movements and events which before were impossible. A National Sunday School Convention is held every two years in which assemble delegates from all over the islands. English is the official language. It is the only means of intercommunication. The public schools are responsible for this miracle.

Then further, the use of English among thousands of students in the intermediate schools, high schools, and colleges, has opened the door for the use of a great deal of *English curricula material* in religious education. Many books produced in the states can be and are being used in the work, since the schools have prepared the way for this opportunity.

Youth is in the front today as never before. Since, under the old régime, education was limited to a small minority, it has come to pass that the educated people

today are largely those of the younger generation. They are gradually taking the leadership in the affairs of state and church. The best approach to the older people of the islands today is through their children and young people who are coming up through the schools.

Then, finally, as a natural corollary, growing out of this whole educational renaissance, is the demand for a *high grade religious leadership* which can command the respect and following of the new generation. In scores of Protestant congregations there are students from the high schools and colleges. There are professional men, who have finished their education and are starting out upon their careers. There are government officials and educated farmers. The time has passed when a seventh-grade-graduate preacher can be successful in a pastorate in the Philippines. The leadership training schools of the various mission groups have been gradually raising their standards and requirements in order to meet the challenge of the new day.

CHAPTER III

PROTESTANT MISSIONARY ACTIVITIES

ROMAN Catholicism under the Spanish régime in the Philippines was exceedingly intolerant. Protestant missions were impossible. The Bible was closed. The people were under the yoke of ecclesiastical tyranny and bondage. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the suspicion or enmity of the friars meant cruel persecution and often death.

Then came the Spanish American war. As one of the incidents Admiral Dewey sailed into Manila Bay to cripple or capture the Spanish Fleet of the Far East. On that memorable morning of the first of May, 1898, there was ushered in a new day, brighter and more significant than any one then realized. The Bible was opened. Conscience was liberated. People began to think. The old days of religious oppression were gone forever. It was the dawn of a new era.

The Coming of Missionaries.—In July, 1898, two months after Dewey's victory, representatives of several foreign mission boards met in New York to discuss plans for a united and effective occupation of the islands. They agreed that any Board which was ready to send missionaries should be free to do so. Bishop James M. Thoburn, that pioneer of Methodism in India, who for years had been watchfully waiting for just this opportunity, hastened to Manila and opened Protestant work. His was the first sermon ever preached by an ordained

Protestant missionary in the Philippine Islands. This was on March 2, 1899. The service was held under great difficulties in an old theater building. Hostilities had already broken out between Filipinos and Americans. "Firing was going on so near the city that the shots could be plainly heard. All the city was under strict military guard. Permission to hold the service had to be secured from the commanding officer of the city. Nearly all the Americans in Manila were soldiers, and practically all of these were either on duty or in momentary expectation of a call to duty."[1] Meetings were held for two weeks. A church organization was established. Several were enrolled as probationary members. Thus Methodism started.

A month later, on April 21, 1899, Dr. and Mrs. James B. Rodgers of the Presbyterian Board arrived, having been transferred from Brazil to Manila as soon as it was certain that America would establish sovereignty. Dr. Rodgers was the first regularly appointed missionary to reach the Islands.

Bishop Thoburn could remain only a short time. But before returning to India arrangements were made to carry on regular services in both English and Tagalog, and Mr. A. W. Prautch, a Methodist layman, was licensed as a local preacher and temporarily placed in charge, awaiting the arrival of a regular missionary. It was more than a year later, in the spring of 1900, that the first Methodist missionaries arrived, Rev. Thomas H. Martin and Rev. and Mrs. Jesse L. McLaughlin.

Other boards to establish work were as follows: the Baptists in May, 1900; the Episcopalians in 1901; United Brethren, April, 1901; Disciples, August, 1901; Congregational (American Board), 1902.

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[1]Stuntz, Homer C., The Philippines and the Far East, p. 420-21.

Union Theological Seminary, Manila. (See pages 60, 103).

Faculty, Union Theological Seminary. (See pages 60, 103).

The Christian and Missionary Alliance and Seventh Day Adventists started work some years later. The Young Men's Christian Association opened work with the army in August, 1898. During the years since, it has built up a great organization in Manila and other centers, ministering both to Americans and Filipinos. The British and Foreign Bible Society and the American Bible Society are two other evangelical agencies that have wielded a tremendous influence through the years in translating, publishing, and circulating the Scriptures in the various leading dialects.

Early Impressions.—The impressions of some of these early pioneers read like romance. They graphically portray the situation. A Presbyterian wrote thus: "Never in the history of the American Church has such an opportunity been offered or such responsibility been placed upon the American public. Conditions in the Philippines are similar to those in Germany when Luther arose; a renegade priesthood, a dead church, a people that have been starved. Conditions are ripe for a wholesale revolt from Rome. . ."[2]

A United Brethren missionary from Union province wrote: "Oh, what a wonderful field we have in Union province. One hundred and fifty thousand people to evangelize and they are anxious for the truth, a pure gospel, and an open Bible. Skepticism is rapidly taking the place of a religion which education has shown to be a mass of superstition, taught by a corrupt priesthood, determined to keep their people in ignorance."[3]

Evangelical Union Formed.—No act during those early years was more important than the forming of the Evangelical Union. Its work and influence through the

[2]Presbyterian Report, 1900.
[3]The Evangel, March, 1905. A United Brethren paper.

years has been significant and far-reaching. It has been quite analogous to the Federal Council of Churches in America. It was in April, 1901, that missionary representatives of the Methodist, Presbyterian, United Brethren, British and Foreign Bible Society, American Bible Society, Young Men's Christian Association, and Christian and Missionary Alliance, met in Manila and established the organization. Representatives of the Baptist Mission were not able to be present, but they signified their agreement with the Constitution, as did also the Disciples Mission after the opening of their work in August, 1901, and the Congregational Mission in 1902. The Protestant Episcopal Mission while not formally joining the Union expressed cordial sympathy with its objectives.

Filipinization of Evangelical Union.—Before 1920, the Evangelical Union was a missionary organization, its membership being made up solely of Americans. But with the growth of the native church, and the coming forth of native leadership, it was felt that the time was ripe for including the Filipino churches. So the constitution was changed, and the organization was Filipinized. Hon. Jorge Bocobo, Dean of the Law School of the University of the Philippines, a graduate of Indiana University, a brilliant lawyer and a stalwart Christian layman, is the active President. This is simply another indication of the inevitable trend of events in every field of endeavor in the islands. It is as it should be.

Division of Territory.—As revealed in the constitution, by-laws, and resolutions adopted in those early days, the basic purpose was to bring about a spirit of comity, unity, and coöperation, that would eliminate competition and make for harmony and effectiveness in the common task. The division-of-territory agreement

provided for geographical alignments which have guided missionary operations quite largely from those early years to the present.

The map on page 52 shows how this division works out. The territorial responsibilities of the various Mission groups at present are as follows:

Methodists: The provinces of Rizal, Bulacan, Pampanga, Tarlac, Nueva Ecija, Nueva Viscaya, Pangasinan, Bataan, Zambales, Cagayan, Isabela, and Ilocos Sur. This territory covers most of the island of Luzon north of Manila.

Presbyterians: The provinces of Luzon south of Manila, namely: Cavite, Laguna, Tayabas, Batangas, Camarines Norte, Camarines Sur, Albay, and Sorsogon; and, in addition, the following islands and provinces south of Luzon: Masbate, Cebu, Leyte, Bohol, Oriental Negros, and Samar.

United Brethren: La Union and Mountain Provinces in northern Luzon.

Disciples: Ilocos Norte, Abra, Ilocos Sur north of the city of Vigan, Northern Mindoro, and designated places near Manila by agreement with Presbyterian Mission.

Baptists: Panay, southern Mindoro, Romblon, and Occidental Negros.

Congregationalists: Mindanao, except western end.

Christian and Missionary Alliance: Western Mindanao and Sulu Archipelago.

Manila is regarded as common territory for all the Missions. The above division is slightly different from that adopted originally, due to modifications that have been made since by mutual agreements between various Missions concerned. The map, however, shows it correctly, with the exception of Samar which is now Presbyterian, and western Panay, which is Baptist. This was

KEY TO THE DISTRIBUTION OF THE DENOMINATIONAL MISSION WORK IN THE PHILIPPINES

a recent mutual exchange between the two Missions named.

Numerical Strength of Protestantism.—One of the factors in the large success attained by Protestantism in the Philippine Islands has been this division of territory under the supervision of the Evangelical Union. The most recent statistics are those secured by the office of the Philippine Council of Religious Education in connection with a National Convention held in February, 1928. Table VI presents these figures. (1929 Sunday-school statistics are given in Table VIII.)

But statistics do not tell all the story. Besides the actual membership there is a large and growing constituency of perhaps two hundred thousand or more, who are sympathetic with the ideals, purposes, and methods of Protestantism. Compared with other mission fields it is probably safe to say that no other has shown such large numerical progress, considering the short period of time, the limited number of missionaries, and the limited resources in money.

Growing Sentiment for a United Filipino Evangelical Church.—Aside from the division of territory, another idea of large significance, advanced by the Evangelical Union in 1901, is set forth in the fourth article of the by-laws which reads: "The name 'Iglesia Evangélica' shall be used for Filipino churches which shall be raised up, and, when necessary, the denominational name shall be added in parenthesis, *e. g.* 'Iglesia Evangélica de Malibay (Mission Methodist Episcopal)'". The purpose of the framers of this article was to keep denominationalism in the background and avoid foisting upon the Filipino churches doctrines and ideas that only have historical connotations for Americans. The plan has been conscientiously followed by part of the missions.

TABLE VI.—CHURCH AND SUNDAY SCHOOL STATISTICS OF PROTESTANT GROUPS IN THE EVANGELICAL UNION, PHILIPPINE ISLANDS, FEBRUARY, 1928

DENOMINATION	Work Began	Org. Churches	Ch. Bldgs.	Preaching Stations	Church Membership	No. of S. S.	Off. and Tea.	Sunday School Membership	Missionaries	Ordained Filipinos	Local Pr. and Evangelists	Filipina Deaconesses	Hospitals and Dispensaries	Dormitories
Methodist	1900	445	270	800	67,918	339	2,864	31,471	35	77	1,280	130	2	14
Presbyterian	1899	145	100	93	25,183	357	1,785	15,527	75	48	35	14	3	7
United Brethren	1901	44	22	59	4,500	48	302	2,875	11	18	41	18	1	1
Baptist	1900	133	89	155	10,000	194	920	11,902	29	19	60	14	3	5
Disciples	1901	64	34	118	6.000	93	238	6,000	16	34	9	20	3	3
Congregational	1903	32	36	60	3,500	40	200	3,000	13	11	13	5	4	4
Ind. Methodist	1909	78	58	190	14,100	89	234	7,150		53	370			
Chr. and Miss. Alli.						10	40	400						
GRAND TOTAL		941	609	1,475	131,201	1,170	6,583	78,325	179	260	1,808	201	16	34

Denominational emphasis, in certain instances, has prevented its full observance.

Protestant Youth Convention.—However, the idea of a united church does not die. Filipinos themselves who are coming to places of leadership in these recent years are championing the cause. In 1926 a great Protestant Youth Convention was held in Manila. There were about six hundred in attendance, representing all sections of the islands. The convention was controlled and managed by Filipinos. They drew up a platform, which was called "The Decalogue of Protestant Youth."[4] One article reads:

"We believe the Christian Church to be God's chosen instrument for the founding of his kingdom on earth. We shall therefore endeavor to establish a self-supporting, self-propagating, Filipino-led evangelical church characterized by brotherly coöperation between its various bodies; we look forward prayerfully and thoughtfully to the establishment of a United Evangelical Church for the Philippines; the purpose of this church being to carry the spirit of Jesus and his religion to every portion of the Orient where He is unknown."

The Church and a Growing National Consciousness.—Here we see clearly reflected that basic idea which is so vigorously coming to the front in every mission field, namely, that the church should be self-governing, self-supporting, self-propagating, free from western denominationalism which too often has simply been superimposed upon the country. The church should be indigenous, growing up naturally out of the local situation, and thoroughly fitted to meet the moral and religious needs of the people. Full recognition must be given to this growing national consciousness in any religious program that is undertaken. The missionary emulating the spirit of John the Baptist must say, "The Cause must increase, but I must decrease." The church

[4] *Philippine Observer*, January, 1927, (Methodist Monthly), p. 1

in America in its world-wide program must see clearly that its task is not to build up denominational fences, but to extend the kingdom of God.

United Evangelical Church.—A recent expression of this conviction and ideal is the amalgamation of the Presbyterians, United Brethren, and Congregationalists in the Philippines into one organic body, known as the "United Evangelical Church". Its creedal statement and organization are modeled after the plan of the United Church of Canada. But quite apart from these features its chief significance lies in the fact that it is a sincere effort to realize our Lord's prayer "that they all may be one". It is an expression of the will to unite. Rev. E. C. Sobrepeña has been elected the first moderator.

While the other denominations in the islands have not seen their way clear to enter this new church, there is evident the most genuine expression of good will. Coöperation and the spirit of unity are growing. These after all are the basic factors for the successful functioning of organic union.

National Christian Council.—One of the most significant developments in recent years is the reorganization of the Evangelical Union into the National Christian Council. In March, 1929, Dr. John R. Mott visited Manila and met in conference with sixty selected leaders, American and Filipino, representing all the evangelical forces at work in the islands. For five days the following major subjects engaged the attention of the delegates: Evangelization, Leadership, Coöperation and Unity, Relations between the Older and Younger Churches, and Augmenting Financial Resources. The Findings[5] growing out of these conferences constitute a

[5]See pamphlet, "A Unified Program for the Philippines," published by National Christian Council, 414 Taft Avenue, Manila, P. I.

document of highly suggestive value for future evangelical work. Religious Education was omitted from the discussion simply because it was receiving such a thorough study at the same time in a series of conferences under the auspices of the Philippine Council of Religious Education with Dr. Wade Crawford Barclay present as leader.[6] The findings of the Mott Conferences call attention to this fact and insist that the results of the Barclay Conferences should be considered in all future program building.

A three-fold objective has been stated for the National Christian Council by President Jorge Bocobo in the following terms:

(1) To intensify the work for the building of God's Kingdom in our country.

(2) To strive more vigorously for coöperation among Christian forces.

(3) To establish a closer relationship with the world-wide Christian movement, as manifested in the program of the International Missionary Council.

To make the Findings effective and to help attain these objectives, the Rev. E. K. Higdon of the Disciples Mission was elected Executive Secretary for a term of five years. The following standing committees were established: Church Relations, Social and Moral Welfare, Stewardship, Bible Circulation, Evangelism, Educational Institutions, Publications, Religious Education.

The basic principles and plans of the Evangelical Union as to Comity and Division of Territory are preserved in the new constitution. The churches are considered the units of the Council. Organic union is stated as an ultimate objective.

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[6]See discussion, Barclay Conferences, chapter IV.

Adventures in Coöperation.—On the whole there has been the finest spirit of coöperation among the mission groups. It has been realized from the beginning that there are many things which can be better done working together than working separately. The situation in the islands, with a strong tendency towards intolerance and persecution on the part of the Roman Catholic Church, has made a united front imperative on the part of Protestantism. The Evangelical Union (now National Christian Council) has therefore given impetus and stimulation to a number of coöperative enterprises.

Unlocking the Bible.—Under the old Spanish days the Bible was forbidden. Keeping the people in ignorance was more conductive to ecclesiastical autocracy. There is no more fascinating story than that which reveals attempts to introduce the Bible into the islands before the declaration of religious freedom by America. Persecution was common, and martyrdom not infrequent.

It could hardly be expected that the old attitude would change at once on the part of the Spanish friars. Homer C. Stuntz in reporting for the American Bible Society in 1905 tells of a Roman Catholic priest who snatched a Bible from a poor woman "as she stood over the dying form of her husband. He tore it to shreds, saying that the cholera, of which her husband was soon to be a victim, had visited the city as a just punishment of an offended deity because so vile a book had been permitted to come there, and that not only would this dying man be lost for his sin in aiding its introduction into the city, but that she and all her family would surely follow him. To such a pass had religion come under the Spanish

Church."[7] But such events are rather the exception than the rule. A new day has arrived.

The British and Foreign Bible Society and the American Bible Society both began work in the islands soon after American occupation. Missionaries and Filipinos aided in translation work. It has been a monumental task, achieved through coöperation. It has been absolutely basic to all other phases of activity. The following lists indicate the achievements.[8]

The British and Foreign Bible Society up to 1919 translated and published:

In Pangasinan—the complete Bible.
In Bicol—the complete Bible.
In Tagalog—the complete Bible.
In Bontoc—St. Luke.
In Ifugao—St. Mark.
In Sulu—St. Luke.
In Igorot—St. Mark.

In 1919 the British Society withdrew from the islands, turning over the entire responsibility by mutual agreement to the American Society. Up to 1923 the American Bible Society translated and published:

In Cebuano—the complete Bible.
In Ilocano—the complete Bible.
In Ibanag—the New Testament.
In Ifugao—St. Luke.
In Pampangan—the complete Bible.
In Panayan—the complete Bible.
In Samar—four gospels and Acts.

In 1923 occurred the great earthquake in Japan. Since most of the printing of the Society had been done there,

[7]American Bible Society Report, Phil. 1905, p. 208.

[8]Secured from Rev. G. B. Cameron, Agent of the American Bible Society since 1921.

it happened that the plates and mats were stored in Yokohama. These were completely destroyed by the earthquake and fire.

This disaster fell with terrific force. But the Rev. G. B. Cameron, agent of the American Bible Society in Manila since 1921, courageously undertook the gigantic task of revising and republishing what had been lost. Missionaries and Filipino leaders have loyally coöperated. Today all the above translations, including those originally done by the British and Foreign Bible Society, have been revised and re-published. In addition, the entire New Testament has been translated and published in Samareño.

Along with the large and expensive task of translation and publication, there is the problem of circulation. Filipino Bible sellers or colporteurs have been a large factor in this. Rev. J. L. McLaughlin, agent for the American Bible Society from 1906 to 1918, wrote, "Whenever the whole story of the American occupation in the Philippines is told, the humble work of these Bible colporteurs will be found to be immeasurably significant."[9] They have prepared the way for the preaching and teaching of the Word.

Union Theological Seminary.—A further expression of coöperation has been displayed in the work of institutions. The Union Theological Seminary is the most notable. The following paragraph from the catalogue of the school briefly sets forth its historical development:[10]

"The present Union Theological Seminary is the result of a gradual, natural growth in religious education. It started as a union institution in 1907 when, largely through the efforts of Dr. James B.

[9]Laubach, Frank C., The People of the Philippines, p. 170.
[10]Philippines, Union Theological Seminary Catalogue, 1929, p. 9.

Rodgers and Dr. George W. Wright of the Presbyterian Mission, and Dr. Harry Farmer of the Methodist Mission, the Ellinwood Bible Training School and the Nicholson Seminary were united. The United Brethren joined the Seminary in 1911, the Disciples in 1916, and the Congregationalists in 1919. The Baptist Mission has long been identified with the school but has not yet become a constituent member of the corporation. The Christian and Missionary Alliance has been sending students for several years but has not been able to furnish a member of the faculty. Students are now being sent by various other religious organizations in the Islands and are welcomed most cordially."

The teaching is non-sectarian. The aim is to prepare a high grade Christian leadership that shall be able to lead in Kingdom building in any part of the islands. The Seminary training covers three years, leading to the B.D. degree. College graduation is required for entrance. Owing to the lack of college training facilities elsewhere under Christian influences,[11] the Seminary provides in its own building a pre-Seminary or college department covering three years of work following High School. In this department the fundamentals of a college course of most value to the minister are provided. Arrangements have been perfected for dove-tailing these three years of work with the first year of the Seminary so as to award the A.B. and Ph.B. degrees. This work receives Government recognition. Ninety-one students are now enrolled in the institution, including the pre-Seminary department. The faculty is made up of twenty-five representatives (most of these have other duties also) of the five Mission groups, both Americans and Filipinos, the ratio now being two Americans to one

[11]NOTE:—Two exceptions should be noted, Silliman Institute, a Presbyterian college located at Dumaguete, and Central Philippine College at Iloilo. But the distance from Manila to these centers is so great that it becomes impracticable for most of our northern students.

Filipino. As rapidly as Filipinos of Christian vision and marked ability for Christian educational leadership come to the front, it is the announced policy to place them into positions in the Seminary.

Philippine Islands Sunday School Union.—This organization, whose activities will be analyzed in detail in succeeding chapters, is the product of the Evangelical Union. It is another agency of coöperation. It has perhaps done as much if not more than any other agency in bringing about a spirit of unity in the whole missionary program. It has demonstrated the welding power of a common task in which denominational lines have been forgotten through absorption in the attainment of the larger goal.

The Young Men's Christian Association.—While the membership basis of the Y.M.C.A. in the islands admits Catholics as well as Protestants, their emphasis throughout the years has been decidedly Protestant in tone, although not anti-Catholic. Every year a conference is held in the mountains, which is quite similar to the annual gatherings at Lake Geneva, Estes Park, and Northfield in the states. Hundreds of Filipino students attend, and many of them get a new vision of Christ and service, and a new direction to their life's purpose. Missionaries and Filipinos from all Mission groups coöperate in these annual conferences, teaching classes and giving addresses.

Conferences and Institutes.—With the rapid development of the Protestant movement, conferences and institutes have come to have a large place in the program. An inter-denominational conference of young women is held every year at Baguio. Epworth League, Christian Endeavor, and Leadership Training Institutes also

attract hundreds of young people. It is estimated that during the recent Christmas holidays more than a thousand young people assembled together for several days of conference and institute study in various parts of the islands.

Social Movements.—In social movements the Evangelical Union has exerted a strong power. It has demonstrated the power of a united front against social vice. The proposal to establish and carry on a government opium monopoly in 1904 was killed and the islands were forever rid of the traffic through the united efforts of the missionaries. Social and evangelistic work was carried on among the soldiers of the National Guard who were mobilized near Manila in 1918. In 1921, a proposal to re-open a Red Light district in Manila was defeated through the united protest of the forces of Protestantism. Prohibition and temperance are being agitated and promoted both through the Evangelical Union and the Woman's Christian Temperance Union.

Lines of Emphasis in Mission Work.—There are three lines of endeavor that have been traditional with Mission Boards in all fields,—medical, educational, and evangelistic. These have provided the approaches for ministering to the needs of people. Body, mind, and spirit—all need care, aid, and direction, if the abundant life shall be achieved.

Medical.—In the Philippines, medical work has received considerable attention. Hospitals and dispensaries have been established by all the Missions, in various centers of population. They have proven to be very effective agencies for ministration to the masses. The need is great. And the Government has not by any means been able to cope with it.

It needs to be noted that these mission hospitals not only minister to physical ailments. They are also aggressive agencies of religious education and personal evangelism.

General Education.—Some general educational work is being done. Silliman Institute, at Dumaguete in the south, is a large Presbyterian school. It provides courses from the primary grades up through high school and college, the latter meeting the government requirements for the A.B., B.S. and B.S.E. degrees. Nearly a thousand students are enrolled. High scholastic standards are maintained. The Bible is taught regularly and systematically. Daily chapel services are held in which a religious message is given. To provide a school with a religious atmosphere and give a definite religious impact,—this is the motivating purpose. Follow-up records indicate that hundreds have gone out from the school with a glowing passion for Christ. They become good Christian workers in their home communities and churches.

The Central Philippine College at Jaro, Iloilo, on the island of Panay, is a Baptist institution very much like Silliman in its plans and policies. Bible teaching, personal work, and a strong evangelistic atmosphere characterize the school.

Union High School in Manila is another institution of general education under Mission auspices. The Presbyterians, United Brethren, and Disciples, unite in this project. The Bible is taught daily, and a fine religious atmosphere prevails. Many students have gone out into active Christian service.

Leadership Training.—Aside from these enterprises in general educational work there are the special schools for the training of ministers and Christian workers.

1930, Union Theological Seminary (See page 69, 102)

Under the leadership of Professor O. L. Davis, these theologues became Red Cross Life Savers, the first school group to attain this distinction in the islands. They are both physically fit and spiritually fit. (See pages 60, 103).

Union Theological Seminary has already been mentioned. In view of the great distance from Manila, Silliman Institute has established the Silliman Bible Training School. It offers two years of study with the purpose of training men and women for special evangelistic work in the southern field. High School graduation is required for entrance. The school is conducted jointly by the Presbyterians and Congregationalists. Central Philippine College has a similar department. The Baptist and Presbyterian missionaries have announced however that they intend to send their better qualified and more advanced men to the Union Seminary in Manila that they may receive the higher training.

Seven special schools for the training of women workers have been established by the various missions. The Methodist Mission conducts the Harris Memorial Training School in Manila and the Women's Bible School at Lingayen, Pangasinán. The United Brethren Mission conducts the San Fernando Girls' School in Union Province. The Disciples have a Girls' Training School in Laoag, Ilocos Norte. The Baptists have a special school for women workers in Iloilo. The Presbyterians conduct the Ellinwood School for Girls in Manila, and the Congregationalists have their Cagayan Girls' Bible School in Misamis, Mindanao. The workers graduating from these schools, totalling around a hundred a year, do remarkable service in the field, among women and children.

From the above brief review it is evident that the Missions in the Philippines have not been doing much in general education. The Government has been majoring so strongly in this field that the Missions, with their limited personnel and money, decided their chief emphasis should be evangelistic. Whatever school work

has been done has been chiefly in the training of Christian leaders.

Dormitories.—From the statistics in Table VI it will be noted that there are thirty-four dormitories conducted by the various Missions. These have been located in high school student centers for the purpose of providing living accommodations for students which will be reasonable in cost, home-like in atmosphere, and Christian in influence. They have proven to be fruitful centers for evangelism and religious education.

Revivals.—In the general field work the traditional revival has held a large place. In the earlier years, especially when there was such a pronounced revolt against the Roman Catholic friars, numerical progress was very rapid. Thousands were converted and joined the Protestant churches. It was like a continual pentecost.

Educational Evangelism.—While the revival still holds a prominent place, there is a growing appreciation on the part of both missionaries and national leaders, of the significance of religious education as a leading factor in the missionary enterprise. Most of the missionaries who have come to the field during the past decade have had the opportunity of special courses in religious education in their college and seminary training. This has given them a viewpoint and attitude which augur well for constructive work in the future. Today, while evangelism has not been lessened, religious education has been given a larger and more deserved place in reënforcing evangelistic endeavor. Indeed evangelism through teaching is gradually coming to the front. For religious education, when properly understood as to its scope, cannot be anything else but evangelistic in tone and emphasis.

CHAPTER IV

THE PHILIPPINE ISLANDS SUNDAY SCHOOL UNION

(In February, 1928, this name was officially changed to Philippine Council of Religious Education)

AS nearly as can be learned from older missionaries in the Philippines, the first two Sunday Schools to be organized in the Islands were in Binondo and Quiapo districts, Manila, both in the early months of 1900. The former was organized by Dr. James B. Rodgers of the Presbyterian church. The latter was organized by Dr. Annie Norton, a representative of the Women's Foreign Missionary Society of the Methodist Episcopal Church.

The first decade of the Protestant enterprise was largely a mass movement. With release from old conditions and the lifting of the ban of fear, thousands threw off their old allegiance and literally held out pleading hands for instruction in a religion that was based not on ignorance and oppression, but on enlightenment and freedom of conscience.

Most of the work was evangelistic in the old sense. Members were received into the churches in large numbers and with little instruction. It is frankly conceded today by missionaries of those early years that much of the motivation on the part of hundreds of new converts could be expressed by the word "anti-friarism". Joining a Protestant church was giving a public expres-

sion of their hatred of the old system that had kept them in religious slavery.

Sunday schools grew up. But they were crude and poorly equipped; their lesson helps were meager, and their teachers untrained. Traditional methods dominated. There was no clear conception of religious educational aim such as characterizes the modern church school. The Sunday school was an adjunct of the church to teach the Bible and to help add members to the church. It goes without saying that much of the teaching was unworthy of the name.

But prior to 1910 this same characterization might have been made of many American Sunday schools. In fact it applies to altogether too many even today, so it is not strange to find traditional concepts and methods dominating Sunday-school activities in the Philippines. In the nature of the case, with American missionaries going and coming through the years since 1899, the Sunday-school movement has largely reflected American thought and custom.

Beginning of Organized Sunday School Movement.—In February, 1911, Dr. Frank L. Brown of the World's Sunday School Association visited the Philippines. This marked the beginning of a specialized program of Sunday-school work. The Philippine Islands Sunday School Union (now Philippine Council of Religious Education), organized at that time in connection with the first National Convention, is the fitting monument of Dr. Brown's visit. His was the guiding hand that brought the Union into being, an organization which through the years has meant so much for the constructive work of the Kingdom in the Islands.

Today the Union stands as a great unifying agency, Methodists, Baptists, Presbyterians, United Brethren,

Disciples, and Congregationalists joining together in one common task, the conservation of the spiritual resources of the nation as represented in its childhood. It was this fact that led the Honorable Teodoro R. Yangco, Ex-Resident Commissioner at Washington, and Filipino Philanthropist, to say in 1925, as he announced a gift of ₱3,000 ($1,500) for the Sunday-school cause, "My hopes and prayers are centered in this great movement which holds so much blessing for the coming generation."

Objectives.—Article III of the 1926 Constitution says:

"The Union shall be interdenominational in character and shall aim:—

a. To promote the growth and efficiency and extend the influence of all the Sunday schools of Evangelical denominations in the Philippines.

b. To secure co-öperation along common lines of work between denominational workers.

The Union shall, however, in no way interfere with the management of any of the schools, or in their relationship to their church or own denominational Sunday School Union or Board, where such exists."

As a matter of fact the scope of the work has grown so much that this statement is hardly adequate. Religious education in all its phases in relation to the church has felt the impact and influence of the Union and its varied activities. This will appear in succeeding chapters. The new Constitution, in referring to the General Secretary, says, "It shall be his duty to initiate and promote plans and movements for the development of the religious education work throughout the islands." This is more inclusive and more properly represents the situation.[1]

[1]NOTE:—In view of the enlarging scope of the work under the auspices of the Council of Religious Education and in view of the need to make the organization more truly representative of the denominations, a new constitution was adopted at a National Convention held in Manila in November, 1929. See Appendix A.

The Plan of Organization.—The first constitution provided for an Executive Committee made up geographically. The members were elected by the Convention, one for each province in the Islands. In the nature of the case this was representative of all the mission groups. But it placed all the power in the hands of the convention. And in convention procedure this generally sifted down to a committee on organization and nominations, whose report the convention usually accepted with its rubber stamp of approval. But this method is now obsolete. Article VI of the new constitution says:

1. The members of the Executive Committee of the Philippine Council of Religious Education shall be regarded as the Council in its official capacity.
2. The members of the Executive Committee shall consist of:
   a. Ten members elected by the biennial convention.
   b. Denominational members chosen officially by their respective groups as follows:
      Four members from the United Evangelical Church.
      Four members from the Methodist Episcopal Church.
      Two members each from the Church of Christ (Disciples) and the Baptist Church.
   c. One each from other evangelical churches recognized by the Council.
   d. Persons not exceeding five in number, selected by the Council itself as members at large, because of special fitness for membership on the Executive Committee, irrespective of denominational or other relationships.

Provision is made for a convention to be held biennially, made up of delegated representatives from the various churches and organizations doing religious education work in the islands.

The reader is referred to the constitution of the Council as printed in the Appendix, for a complete statement as to the purpose of the organization, financial

support, relationships, convention procedure, duties and functions of executive committee, curriculum committee, other standing committees, general secretary, and treasurer.

The General Secretaryship.—During the first three years (1911-1914) of the Union there was no paid executive officer. However, a small budget was provided through a gift from the World's Association. The officers of the Union gave of their time in helping to stimulate the work through the islands. But it was not satisfactory, as they had to depend mostly on the mails since there was no money for extensive travel.

The Zurich Convention.—The Zurich Convention of the World's Sunday School Association was held in July, 1913. A special appeal from the islands was presented to this world gathering, voicing the Macedonian cry, "Come over and help us". The appeal laid special emphasis upon the wide-open door of opportunity for Sunday-school expansion and upon the need for a trained leader who could give full time and thought to directing the task.

In the summer of 1914, a year later, word was conveyed to Manila that $200 a month would be available from the World's Association to help in the Sunday School Union enterprise. Rev. J. L. McLaughlin, agent of the American Bible Society, was asked to head up the work on a half-time basis, the Bible Society consenting to such an arrangement. In travel through the islands it was a simple matter to represent and push the activities of both organizations. Under all the circumstances it proved to be a very practical plan.

Dr. McLaughlin served in this capacity with marked efficiency from July, 1914, to February, 1918, when he

left for the states on furlough. The writer was chosen to succeed him, which position he still holds.

Auxiliary to World's Sunday School Association.—From the beginning of the Sunday School Union organization in 1911, the most cordial relations have been maintained with the World's Association office. Grants in aid have been made from year to year. In 1922, following the official visit of Dr. W. C. Pearce, Associate Secretary of the World's Association, action was taken by which the Philippine Islands Sunday School Union became an auxiliary association in relation to the former. While autonomous in making out its own program, it yet regards itself as part of the world-wide organization, and looks to the World's Association for counsel and financial aid. The provision in the constitution concerning the selection of a general secretary by joint action, emphasizes this close relationship.

Activities, 1911, to June, 1920.—It seems desirable and convenient to divide the work of the Sunday School Union into two chronological periods, corresponding mainly to the tenure of office of the two general secretaries. Dr. McLaughlin was the chief moving spirit, next to Dr. Frank L. Brown, in that first convention in 1911, when the Union was organized. He was chairman of the Committee on Organization, and was personally responsible for many of the significant actions taken during the convention. From 1911 to 1914 he gave a good deal of time voluntarily to the promotion of general Sunday-school work while carrying on his duties as agent of the Bible Society. Then in 1914 as previously indicated, he became General Secretary of the Union on half time.

Conventions and Literature.—The work of the Union during these earlier years may be characterized

under two heads: the holding of national and regional conventions; and the preparation, translation, and publication of leaflet literature. One of the main objectives of the Secretary and of the Executive Committee was to popularize the Sunday-school idea. The Conventions were chiefly for this purpose. They were centers of Sunday-school propaganda. Six national gatherings were held in Manila from 1911 to 1918. Besides there were numerous regional and provincial conventions. Large numbers came together. They caught the spirit of the leaders, and went back to their communities to become enthusiastic promoters of the Sunday school.

A small button badge was adopted. It carried a picture of an open Bible in the center. Around the circumference of the badge were the words "Escuela Dominical, Filipinas". These were sold by thousands, every convention delegate becoming a distributor. It was only a little thing, but it helped to spread the idea and popularize it.

This propaganda work and spreading of enthusiasm were more important than the reader may realize. It must not be forgotten that Roman Catholic hostility frequently manifested itself in attempts to intimidate those who became Protestants. Ridicule, to which the Filipino is susceptible, was often used. The comparative smallness of the Protestant movement in the islands was dwelt upon so as to break the morale of those who espoused the cause of religious freedom. These conventions then were stimulating. They gave new courage. They helped the workers to see that their cause was growing.

The Central Luzon Rally.—One of the largest religious gatherings which the writer has ever witnessed

in the Philippines occurred in Manila on February 1, 1917. It was called the Central Luzon Sunday School Rally. It was a demonstration of enthusiasm, a mobilization of Christian forces. It was exceedingly stimulating to see nearly 5,000 Sunday-school workers kneeling together in the Manila ball park in a great mass meeting, consecrating themselves anew to the task of carrying the open Bible and the message of light and salvation to their fellows. It made a great impression upon the city, and was a revelation of the growing impact of virile, Protestant Christianity upon the peoples of the Philippines. The workers returned to their homes on the late evening excursion trains, filled with encouragement, new enthusiasm, and new determination to work harder than ever before. Dr. McLaughlin was the organizing genius back of this rally.

Furthermore the conventions were fruitful in putting across better ideas of Sunday-school work. There were helpful conferences and discussions. Inspiring addresses brought new vision. The open question box was most popular. There was manifested an eager desire to learn.

The literature work supervised by the Union consisted mainly in the preparation of Uniform lesson material for translation into the dialects. The Union prepared the material, the different missions either singly or in groups of two or more depending on the scope of the dialect, taking care of the translation and publication work. Then also a number of helpful leaflets were prepared for the purpose of giving in simple language helpful suggestions to workers. The main leaflets prepared were the following: The Pastor and the Sunday School; The Superintendent; The Teacher; Caring for the Children; The Secretary and Treasurer; A Standard Sunday School; How to Organize a New Sunday School;

Building up the Sunday School; and How to Increase the Attendance. These were translated and published in five or six dialects and freely circulated.

Change of Secretaries.—At a meeting of the Executive Committee in February, 1918, Dr. McLaughlin's resignation was accepted due to his approaching furlough, and the writer was elected as successor. However, this was only a local arrangement. No official action had been taken by the World's Sunday School Association, neither had the Board of Sunday Schools of the Methodist Episcopal Church given endorsement to the matter.

The position was therefore accepted tentatively, the writer asking that he should be known as "Acting General Secretary," and without remuneration. As stated in the introduction, the writer had come to the islands in November, 1914, as Special Representative of the Board of Sunday Schools of the Methodist Episcopal Church. This was his real position until the Buffalo Conference in June, 1920.

Methodist Progress, 1914-1918.—During the period from 1914 to 1918, the writer's time was given to the intensive development of the Sunday schools of the Methodist Mission. Table VII, taken from the Methodist Sunday school report for the Annual Conference in March, 1918, reveals certain lines of emphasis.

TABLE VII.—METHODIST SUNDAY SCHOOL ADVANCE, PHILIPPINES, MARCH, 1915, TO MARCH, 1918

	1915	*1918*	*Gain*
1. No. of Sunday Schools	278	337	59
2. Sunday School Membership	13,777	25,413	11,636
85 PER CENT INCREASE IN THREE YEARS			
3. Cradle Rolls started in three years			135
4. Cradle Roll membership			2,600

5. Reported conversions from Sunday School..... 7,100
6. Teacher Training in three years:—
   (*a*) Number receiving instruction in Principles and Methods of Religious Education in Seminary and Training School..... 239
7. (*b*) Number enrolled in special courses doing work in classes and by correspondence..... 338
   (*c*) Weekly teachers' classes for study of Sunday School lesson, 1917..... 95
   (*d*) Enrollment in these classes..... 891

8. The past year's record in two important features:—

		March 1917	*March 1918*	*Gain*
(*a*)	Officers and Teachers.....	1,584	2,396	812
(*b*)	S. S. Membership.....	20,559	25,413	4,854

As evidenced by the table, leadership training received special attention. This was believed to be fundamental. It was believed there could be no permanent Sunday-school development without it. It was basic to everything else. A department of religious education was established in the Seminary. A one-year course in teacher training in English was launched in the Methodist field in 1916, using Barclay's First Standard Manual of Teacher Training. 338 were enrolled during 1916 and 1917. The work was done in church classes and by correspondence. At the Annual Conference of 1918, 42 young people representing 14 provinces were graduated, each one receiving the joint certificate of recognition from the Methodist Board of Sunday Schools and the International Sunday School Association.

The Executive Committee of the Sunday School Union in their meeting of February, 1918, passed a special resolution requesting that some plan be evolved so that this specialized teacher training program might be extended to all the missions in all parts of the islands. More will be said of this in the next chapter.

The First Sunday School Institute.—Following this resolution, a plan was initiated by the department of Religious Education of the Seminary to hold a ten days' institute in English for workers in the field, this being open to all the Missions who might wish to participate. This was held from May 26th to June 6th, 1918, under the joint auspices of the Religious Education department of the Seminary and the Sunday School Union. It was modelled much after the Institutes in vogue in the states at that time. Courses were given in Bible, Child Psychology, Methods, Organization and Administration, and Specialization courses. The attendance was about fifty. The interest was excellent. It was the first Sunday School Institute ever held in the islands.

The Buffalo Conference, June, 1920.—Requests, official and otherwise, having come up from the Philippine Islands Sunday School Union, certain Mission groups, and individuals, to the World's Sunday School Association and to the Methodist Board of Sunday Schools, that a unified program of Sunday School development be evolved for the islands, a special conference was convened at Buffalo, in June, 1920, the following being present: Dr. Frank L. Brown, General Secretary of the World's Sunday School Association; Dr. Wm. S. Bovard, newly elected Corresponding Secretary of the Methodist Board of Sunday Schools; Dr. L. O. Hartman, Superintendent of Foreign Service for the Board of Sunday Schools; Dr. W. C. Hanson, Treasurer of Board of Sunday Schools; and the writer, who was then in the states on furlough.

Plan for Unified Program and Support.—The question before the conference was as to the desirability and method of a union work in the islands. In

the discussion which followed, certain points were brought out as to the Philippine situation:

First, that a large proportion of the so-called Methodist work had been all along of an inter-church character and could not well be otherwise where missionaries and workers are thrown so closely together. The Religious Education department in the Seminary in which the writer as a Methodist representative has served from 1915, reaches men from six denominations.

Second, that the literature work was, and should continue to be, inter-church in character.

Third, that leadership training should be promoted as a union project, with recognition through uniform certificates and diplomas.

Fourth, that a unified program, instead of detracting from, would aid the work of the denominations.

Fifth, that it would avoid the appearance of competition and over-lapping, and would be in line with the rapidly growing consciousness among the Filipinos looking towards an indigenous, unified church.

Sixth, that a centralized program ought to make for better economy in the use of funds.

In the light of these considerations a plan was adopted and made a matter of record, whereby the writer was officially appointed to represent jointly the World's Sunday School Association and the Methodist Board of Sunday Schools, in the promotion of Sunday-school work throughout the Islands. It was agreed that the two societies named should share proportionately in the expense for salary, rent, and allowances for travel, work, and literature. The suggestion was further made that, in view of the expense to be borne by the Methodist Board, other missions on the field might make appropriations to the general movement in pro-

portion to their strength and membership, it being understood that such grants should be used for travel, teacher training, conventions, and institute work in their respective fields, and for the development and support of native secretaries for intensive work in the respective dialects.

The Plan Approved in Manila.—Soon after the writer's arrival in the Islands in September, 1920, the Executive Committee of the Sunday School Union was convened by special call, leading missionaries and Filipinos from the various mission groups being present. Full approval of the plan for the unification of the Sunday School work in the Philippines was recorded, a special motion being passed recommending and requesting that the various mission bodies make provision as soon as possible for financial coöperation in the Union budget.[2]

But in view of decreased appropriations in every Mission, and with the increasing struggle to maintain work long under way, it has not been possible to realize this united financial coöperation. At the same time a unified program has gone ahead, the budget of the Council having been largely sustained from Methodist sources and the World's Association.

Prospects of United Mission and Church Support.—However it is believed that proportionate mission and church support may soon be realized, although not on as generous a scale as suggested in 1920. Several leading missionaries have expressed conviction that their missions and churches should have a substantial part in the Council budget, and are taking steps to bring it about.

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[2]See Minutes of Executive Committee, Philippine Islands Sunday school Union, September 14, 1920. Appendix B.

It was the writer's privilege in January, 1927, to have conferences with the Foreign Board Secretaries of five denominations while in attendance at the Foreign Missions Conference in Atlantic City. Each indicated a most cordial willingness to coöperate in the Council of Religious Education program if their respective Missions would so recommend in their financial askings.

The Philippine Council of Religious Education, in its organization relationships, is similar to Union Theological Seminary in Manila. Its governing body is representative of the missions. It therefore becomes the servant of the missions. It works with and through them in all of its field activities. It is at their order for coöperative service. Its secretaries are in frequent demand in all parts of the islands. Therefore the logical method as to the major part of support would seem to place primary responsibility upon the churches, mission groups, and their respective Boards.

Recent developments indicate that this point of view is finding cordial acceptance and support. As a result of conferences held in March, 1929, various denominational leaders have indicated that their respective groups might be expected to make annual contributions to the work of the Council as follows: Methodists, ₱1,500; United Evangelical Church (Presbyterian, U. S. A., ₱600; United Brethren, ₱300; Congregational, ₱300); Disciples, ₱300; Baptists, ₱300. These amounts are not large, but they indicate a fine coöperative spirit and a recognition of the idea that the Council is the agency of the missions and churches for coöperative, religious education work. It is evident, however, that the total of these contributions is only a small part of what will be required if the Council shall undertake a program in any sense commensurate with the needs of the field.

Hon. Teodoro R. Yangco
Christian Philanthropist
(See page 81)

A Sunday School Convention eating in picnic style, under the cocoa-nut trees.

(See page 72, 101).

Readjustment of Methodist Funds.—The Methodist contribution of ₱1,500 is very much less than has prevailed since 1920. Last year the Methodist funds administered through the Council amounted to ₱12,560. But in view of the inability of the other denominations to share proportionately on such a basis, in the financial support of the Council, it has seemed best to bring about a readjustment. So, beginning with July 1, 1929, the Methodist funds, with the exception of ₱1,500, were withdrawn from the Council, to be administered through a newly created Methodist Board of Religious Education* for the promotion of an intensive program in the Methodist area. This does not mean lack of coöperation. Rather it means a more equitable distribution of coöperative responsibility in the management of the Council.

Special Gift from Hon. Teodoro R. Yangco.—After the Tokyo convention in 1920 the writer was asked by Dr. Frank L. Brown, then General Secretary of the World's Sunday School Association, to nominate some prominent Filipino as member of the World's Executive Committee. Honorable Teodoro R. Yangco, a prominent business man, formerly Resident Commissioner at Washington, was named. Accepting the responsibility, Mr. Yangco said, "I consider it a privilege and an honor to be identified with a world movement of this character. I want to know more about it." So he became a student of its activities.

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*This Board of Religious Education consists of twelve ministers and twelve laymen, with Bishop Edwin F. Lee as ex-officio Chairman. The personnel of the Board is also about equally divided as between missionaries and Filipinos.

In 1922, the General Secretary advised with Mr. Yangco about the need of a monthly journal to minister to the growing constituency of teachers and workers. When told that it would have to be subsidized at least in the early months of its publication, he said he would like to help in such an undertaking, for he believed it would mean large things for his people. So he agreed to provide ₱3,000 ($1,500) for the first year, or ₱250 a month. With this fine aid the Journal made its bow to the public in January, 1923. Mr. Yangco's gift of ₱250 a month was continued during 1924.

This gift from this splendid Filipino philanthropist was a wonderful boon to the Sunday School Union. It has given large prestige to the movement. While the gift was discontinued after 1924, the Journal has continued as a necessary aid in the work. It has gone out to pastors, superintendents, teachers, and workers all over the islands. It has provided a medium of contact and has helped to promote the various activities of the Union. It is hoped that Mr. Yangco's fine spirit and example may prove a stimulus to other Filipinos to invest in Christian character building enterprises. Mr. Yangco is now Honorary President of the Council of Religious Education.

Special Grant from International Association of Daily Vacation Bible Schools.—In 1924, we were gratified to receive word that a special grant of $300 was being made available from the International Association of Vacation Schools for promoting this phase of work in the Philippines. The progress of this movement will be indicated later under its appropriate heading. It is mentioned here simply as an item of financial income. This grant has been continued annually up to the present, it being increased to $500 for

1927 and 1928 in response to an appeal for additional aid for indigenous curricula material.

Financial Arrangement with Union Theological Seminary.—In February, 1925, there developed a situation which, because of its subsequent effect upon the Sunday School Union program, calls for mention here. The writer was elected President of Union Theological Seminary. At first it seemed impossible to accept because of his relations to the Sunday-school enterprise, which it did not seem feasible to relinquish.

However, a plan was evolved whereby 250 pesos ($125) a month was provided by the Methodist Mission for the salary and travel of a high-grade Filipino associate secretary in the Sunday-school office, so that time would thus be available for the administrative work of the Seminary. It was understood in this arrangement that time given by the writer to the Seminary in administrative work and in teaching, should go to the credit of the Methodist Mission. The work of the Council of Religious Education seems to have been accelerated by this move, due to the additional secretarial force which an enlarged budget has made possible.

The Developing Program, 1920 to 1929.—In September, 1920, just prior to the Tokyo World's Convention, about seventy-five Americans, delegates to the Tokyo gathering, called at Manila. A one-day convention, previously planned, was held in their honor. An original pageant, prepared and directed by Miss Mary Evans, reflecting Sunday-school progress in the islands, was a spectacular feature. There was also a half-day session of helpful addresses and conferences. It was gratifying to have several of these American visitors say to the writer, some weeks later while in attendance at the Tokyo convention, that no part of their

visit to the Orient had been more interesting and informing than that which they experienced in Manila. Some worth while contacts were made among these friends. A fund was started which later provided a Sunday-school auto. This proved to be a great aid in the development of the work.

Following the precedent established during the first epoch of the Sunday School Union enterprise, national conventions have continued to be marked features. Five have been held, in 1922, 1924, 1926, 1928, and 1929. Statistics gathered at the 1929 convention reveal the following as the strength of the Philippine Sunday Schools.

TABLE VIII.—THE PHILIPPINE ISLANDS SUNDAY SCHOOL STATISTICS, 1929.

Denominations	*No. of S. S.*	*Officers and Teachers*	*Enrollment*
Methodist	426	2,553	33,763
Presbyterian	357	1,785	15,527
Disciples	93	258	6,000
United Brethren	44	324	3,527
Baptist	194	920	11,902
Congregational	40	200	3,000
Christian and Missionary Alliance	10	40	400
Independent Methodist	89	234	7,150
GRAND TOTAL FOR 1929	1,253	6,314	81,269
GRAND TOTAL FOR 1928	1,170	6,583	78,325
INCREASE	83		2,944

But the outstanding characterization of the second epoch of Sunday-school advance is intensive rather than extensive. The lines of development are analyzed in detail in the succeeding chapters, a three years' course of leadership training, curriculum development, promoting efficiency standards in the local school, extension work embracing the organization of new schools, barrio

classes, the vacation-school movement, week-day religious instruction, and finally coöperation with and by the home, mainly through the Family Worship League.

Filipino Leadership Coming Forward.—There is nothing in these recent years that is more marked or significant than the coming to the front of trained Filipinos of vision, ability, and enthusiasm for taking over real responsibilities. This is the highest rewarding joy to the missionary. He realizes that the real objective of his presence through the years is to make himself ultimately unnecessary.

Before 1925, the General Secretary had one assistant in the office of the Sunday School Union, Mr. Pedro N. Francisco. In the early part of 1925, two things happened which meant additional funds. One was the Seminary presidency arrangement already mentioned. The other was a special grant from the Methodist Board of Church Schools to provide a Filipino Secretary for the Methodist field. So two high-grade men were added, Rev. Proculo Rodriguez and Rev. Manuel A. Adeva, and in January, 1926, a third was added for part-time service, Rev. Cipriano Navarro, who had been granted a year's leave of absence from his pastorate to attend school in Manila. These are all degree men, with college and Seminary equipment, specialists in religious education. This additional staff made possible a departmentalization of the work, which has contributed tremendously to an efficient program.

Mr. Navarro returned to Lingayen, Pangasinan, as pastor of the Methodist Student Church, in April, 1927. Mr. Rodriguez continued in the service until May, 1927, when he took up pastoral work in Surigao, Mindanao, in response to the insistent call of the Congregational

Mission. Mr. Adeva went to the states in June, 1928, for advanced study in religious education.

Rev. Francisco Cariño, who spent five years in the states, receiving his M. A. in religious education from Northwestern University, was added to the staff in September, 1927, taking the place of Mr. Rodriguez. Rev. Bonifacio R. Angeles, A. B., who specialized in religious education at Dakota Wesleyan, was added to the staff in June, 1928, to succeed Mr. Adeva.

With the withdrawal of Methodist funds from the Council as previously noted, Mr. Angeles ceased to function under the Council, on July 1, 1929. He is now working as Director of Young People's work under the Methodist Board of Religious Education. So the present actual staff of the Council consists of the writer as General Secretary, Rev. Francisco Cariño as Director of Leadership Training, and Mr. Pedro N. Francisco as office secretary. Mr. Emiliano Quijano is the efficient treasurer.

Future Objectives as to Organization, Leadership, and Support.—The writer feels that the time ought not to be far distant when there should be a re-organization, analogous to that which prevails in the Japanese Sunday School Union. In Japan, their Union is supported by the Japanese, it is officered by Japanese, the program is made and promoted by Japanese. An American missionary, representing the World's Sunday School Association, and bearing the title of Educational Director, has been associated with the Japanese Union in an advisory capacity for a number of years. But the executive direction is with the Japanese. Surely something like this must be our final objective in the Philippines. The work should become indigenous, self-supporting, self-governing, and self-propagating as soon as

possible. Filipino Christians of means must be found, who will get under the burden and support the program in behalf of their own people. The help and coöperation of the various Missions and the overhead organizations will be needed for some time, but it is not conducive to the normal growth of Filipino Christian leadership, that American personnel should always be in the foreground. Here is a challenge to our Filipino friends which calls for sacrifice and leadership of a high order.

A New Name.—With the enlarging scope of functions and activities, as they have been developing in the Sunday School Union in recent years, the question arose at the National convention in Manila in February, 1928, whether the time had not arrived for a change of name which would better fit the program as it actually exists. It was noted that the International Sunday School Association in America had become the International Council of Religious Education. This was the natural and logical outcome in the evolution of religious education as it has taken place in the states. The Sunday school in the traditional sense is giving place to the Church School, or the School of Religion, embracing all the various activities of the Church and parish which have an educational bearing.

A similar evolution is taking place in the Philippines. The scope of activities in the so-called Sunday School Union has been large and varied. The Union has tried to keep step with the modern movement in religious education. So the suggestion was made that the Philippine Council of Religious Education would be a more appropriate title to actually describe the work which is going on. The Convention unanimously approved and adopted the new name. The Philippine Islands Sunday

School Union thus ceased to exist as such. It now functions as the Philippine Council of Religious Education.

The Barclay Conferences.—Two years ago an official invitation from the Executive Committee of the Philippine Council of Religious Education was extended to Dr. Wade Crawford Barclay[3] to visit the Philippine Islands in order to give counsel and direction looking towards a more comprehensive program of religious education.

Dr. Barclay's successful work in South America in guiding the forces there to a clearer visualization of their task, had attracted international attention. Our committee became convinced that the peculiar needs and opportunities of the Philippines called for similar expert guidance. While past fruitfulness gave ample cause for gratitude and encouragement, it was felt that we had only made a beginning and that the future demanded a greatly enlarged program.

Dr. Barclay arrived in Manila March 12, 1929. The "Popular Conference" convened on March 19th, and lasted through five days. The discussion was based upon responses to an extensive questionnaire which had been previously circulated among workers of all the evangelical churches in the islands. Sixty persons representing the various evangelical bodies were present during the sessions. The average daily attendance was about thirty-five. Interest was intense from the first and increased up to the last session. The most searching questions were faced and answered. The Conference was divided into smaller groups, each group being made

[3] NOTE:—Dr. Barclay is Secretary of the Joint Committee on Religious Education in Foreign Fields, for the Board of Foreign Missions and the Board of Education of the Methodist Episcopal Church.

responsible for shaping up the findings on a given topic after it had been thoroughly discussed in the larger body.

The "Curriculum Conference" of four days, though more technical, was none the less interesting and constructive. Thirty-six selected delegates were present at most of the sessions.

The "Barclay Conferences" will not be forgotten. They mark an epoch in the religious education history of the Philippines. A catalogue of the far-reaching results would include the following: new vision; a deeper appreciation of the place of religious education in the missionary task; a clearer understanding of needs; a more definite comprehension as to the extent of program necessary to meet the needs; increased impetus among all denominational groups looking towards more intensive development within their respective fields; the recognition of the need of increased leadership personnel and increased financial resources for both denominational and inter-denominational religious education work; a crystallized conviction as to the indispensable need of a comprehensive curriculum of religious teaching in order to carry foward the Christian enterprise.

A summary of the Findings growing out of the Popular Conference appears in the Appendix.[4] A casual reading will indicate their significance. They constitute a document of principles, objectives, agencies, and program, that will have permanent value for the years that lie ahead.

Organizing to Minister to the Entire Field.—As revealed in the Findings, the Barclay Conferences agreed that there is a definite need for an enlarged and more intensive program of religious education if we are to achieve the real goals of the Christian enterprise in

4 See Appendix C.

these islands. This at once raised the question as to the kind of organization required to put the program into effect. It was agreed that the major fields which need direction and intensive development with specialized leadership are the following: Children's Work, Young People's Work, Adult Work, Leadership Training, and Curriculum Development. In addition a General Secretary is needed to give supervision and coordination to the entire program.

But there are two complicating factors which militate against the successful functioning of an intensive program throughout the islands under the supervision of an organization in Manila. First, the geographical factor. The islands are scattered. Travel is slow, difficult, and expensive. Second, the language problem. There are several large language areas which call for dialect supervision if the best results are to be obtained. In view of this situation, it was finally concluded that the only way to adequately minister to the entire field is through a *combination* of denominational and interdenominational organizations with coördinated programs.

In line with this plan, as previously noted, the Methodists have organized a Board of Religious Education, making provision in their budget for a Filipino Director of Young People's Work (Rev. Bonifacio R. Angeles), a missionary Director of Children's Work (Miss Helen Wilk), and a full-time General Secretary (to be appointed not later than March, 1930).[5]

[5] Rev. Williard S. Palmer, recently a pastor in Portland, Oregon; a graduate of Garrett Biblical Institute, with graduate study in religious education at the University of Chicago, has been appointed. He expects to arrive in Manila in April, 1930.

The United Evangelical Church has recommended that Miss Ruth Swanson be set apart as Director of Religious Education and Young People's Work for their field. Other denominations are planning similar intensive programs.

It was agreed in the Barclay Conferences that the Philippine Council of Religious Education should be the coördinating agency for the various denominational organizations, and that the activities which could best be carried on together and over which the Council should give supervision, would be general promotional work, leadership training, and the development of indigenous curricula and literature for the various phases of the work, such as:

Leadership Training Courses, both in English and dialects.
Church School lesson materials of the graded type.
Courses for special groups.
Daily Vacation Bible School Courses.
Family Worship, Parent Training, etc.

In order to meet this responsibility, the Curriculum Conference urged that in addition to the present staff of the Council, there should be "a full-time, specially trained Filipino secretary to head up a Department of Research and Curriculum Development within the Council, who by virtue of this position should be chairman of the Curriculum Committee."

Minimum Staff Required.—To review, the minimum staff required for a thorough and comprehensive program of religious education in the islands, would therefore seem to be as follows:

Denominational staff,—(a) Each denomination should have a Secretary of Religious Education to administer and direct the program in his denominational area; to

awaken the churches to their responsibilities; to counsel with pastors; to hold institutes, conferences and conventions; to prepare articles for publication; to prepare and circulate leaflet literature; to correlate and carry forward all phases of religious education work. (b) Each denomination should have a Director of Children's Work, to give intensive direction and supervision to children's workers in local churches; to develop better standards, methods, and programs; to teach in institutes and training schools; to help prepare lesson courses for children, etc. (c) In addition, each denomination requires a Director of Young People's Work, to standardize, correlate, and unify the work in local churches; to promote young people's institutes; to stimulate and organize boy scouts, camp fire groups, and other expressional activities; to promote evangelism in student centers.

Council Staff,—(a) The Council of Religious Education as the central coördinating agency should have a General Secretary, to administer, promote, and correlate the entire program. (b) It should also have an Editorial Secretary, to head up the task of developing indigenous curricula material and promotional literature. (c) It further requires a Leadership Training Secretary, to promote the training of teachers and workers, through correspondence, institutes, and church classes, coöperating with denominational leaders in their respective fields.

CHAPTER V

LEADERSHIP TRAINING

In the chapter on the Public School System it was noted that the Educational Survey Commission made the teacher training situation a special target for criticism. It was observed that ninety-five per cent of teachers in primary and intermediate schools have had no professional preparation for their work, and even their general academic schooling is far below what it should be. It was further emphasized that this situation had developed because of a desire to present a record of wide expansion in the establishment of new schools, and that as a result quality had been sacrificed for quantity, thousands of school children according to the official tests being able to make but a poor showing, the basic cause being ill-prepared teachers.

The Need.—What shall be said of the situation in the realm of the Sunday school? If the situation is serious in the public school, it is tragic in the Sunday school, where the idea has prevailed that any volunteer, regardless of preparation, can teach a Sunday-school class. And yet in the latter we are dealing with product results that call for a higher grade of skill and vision and consecration than that in the secular institution. Revising an utterance of the Survey Commission[1], and applying it to the field of religious education, it may be said that it is only through a body of trained teachers and a

[1]Philippine Educational Survey Report, *op. cit.*, p. 33.

selection of materials of instruction that will make religion controlling in the life of the child, that the church can adequately discharge its obligation.

Story of Development.—It was with this conviction and with the realization that the great body of Sunday-school teachers in the Philippines were absolutely untrained, that standardized teacher training was started in the Methodist field in 1916. As previously noted, it was on a one year basis, following a plan then in vogue in the states. The object was to give a general survey of the Bible, child psychology, principles of teaching, and organization and administration. The text book used was "The Standard Manual of Teacher Training" by Wade Crawford Barclay. This work, in the nature of the case, was limited to those who were qualified to study in English.

Adaptability of American Textbooks.—A valid question may arise at this point as to the adaptability of this book, and other books produced in the states, for curricula material in the Philippine Islands. In the following chapter there will be found a detailed discussion of indigenous needs with special reference to the lessons for children on Sunday and in vacation and week-day instruction. The problem of adaptability varies in its acuteness according to the nature of the material and the age of the student. A great deal of material is so general in character and so universal in its application that little adaptation is necessary. Further, while the Philippines are in the Orient it needs to be remembered that they have had a very thorough introduction to Anglo-Saxon ideas, institutions, and civilization. The growing use of the English language has brought them in contact with western culture.

Public School Books.—A study of the textbooks used in the public schools is informing at this point.[2] A great many of them have been written by American authors and published by American publishers. However, Filipino authorship is growing, and a number of books in the grades that by their very nature call for it, have a fair Philippine coloring. For example, many of the readers, literature books, arithmetic problems, vocational and industrial texts, folklore, good manners and right conduct books, studies in sanitation and hygiene, civics and government, have been partially adapted. But as will appear in Chapter VI on Curriculum Development there is room for much improvement in this work of adaptation for the grades. When it comes to high school, the material is more general. In literature, science, history, mathematics, and language, the books are similar to those used in American high schools.

Normal School Texts.—Then in the normal schools it is quite noticeable that most of the technical books are universal in character.[3] Here are some of the texts used: Educational Psychology, by Starch; Supervision and the Improvement of Teaching, by Burton; Principles of Education, by Duggan; Fundamentals of Child Study, by Kirkpatrick; Public School Administration, by Cubberley; How to Measure, by Wilson and Hoke; Social Principles of Education, by Betts. There are some other books that by their nature call for and have a Philippine atmosphere, such as those dealing with home economics and dietetics for high schools.

So coming back to our original question, in the light of these considerations there would seem to be entire

[2] Director of Education Report, 1925, pp. 84-90.
[3] Director of Education Report, 1925, pp. 90-92.

justification for the use of many of our American teacher-training books in the Philippines. Furthermore, with our financial limitations there was no other alternative. It was the best that could be done under the circumstances. And experience seems to prove that it has been worth while. About 500 were enrolled in the Barclay course from 1916 to 1922, nearly 125 finishing the course and receiving the certificate of recognition. While it has been difficult to measure results in terms of better teaching and better character output in the pupils, it is safe to say that there has been a marked improvement on the part of those who have taken the training.

Methodist Progress in Teacher Training.—Table VII indicates the attempted emphasis in teacher training which characterized the Methodist program from 1915 to 1918. As there revealed, besides the above mentioned course, followed by students in church classes and correspondence, there was the leadership training in the Seminary and the Harris Memorial Training School in Manila, in which 239 received definite instruction in principles and methods of religious education. Then there were the teachers' classes for the study of the weekly Sunday-school lesson together. In 1917, 95 of these reported in the Methodist churches, enrolling 891.

It is realized that much criticism can be lodged against this work as to its method of operation, its value, and permanent results. There were and still are many shortcomings. It is hoped that some of these may be gradually overcome as the work progresses. But let it be remembered that conditions have been primitive, the background of general education and religious education has been meager, the majority of the teachers and workers have not been able to use English well, and the leader-

Recreation hour at Leadership Training Institute, Vigan, May, 1975.
(See pages 62, 100).

Vigan's happy Institute faculty
(See pages 62, 100).

Institute Faculty, Sibul Springs.
(See pages 62, 100).

ship personnel and financial resources for meeting the problems have been pathetically limited.

Dialect Teacher Training.—Comparatively little has been done in dialect teacher training. Funds have been lacking to put teacher training books into the different languages. The following list indicates the extent of this kind of literature: Hurlbut's "Teacher Training Lessons" in Tagalog, Ilocano, and Eastern Visayan; Ryan, "When We Join the Church", in Tagalog; Huber, "Personal Evangelism", in Tagalog; Panlasigui, "The Child and the Mother", "Adolescence", and "The Sunday School Teacher", in Ilocano.

A further handicap to this work is found in the fact that the average teacher who speaks little or no English is usually very limited in ability, otherwise he would have mastered the new language. So, while it is agreed that more material of a simplified character should be provided for the training of workers who do not understand English, the greatest hope for future leadership is with those who have gone far enough in the public schools to get a fair foundation in English education. The criticism has been made that the dialect teachers have been neglected. But the considerations just given show why training in English has had supreme attention.

A Three Years' Course Started, 1922.—The following statement appears in the writer's annual report in March, 1922: "In our first term on the field the teacher training work was largely limited to the Methodist territory. Our relationship imposed this restriction. But in response to requests from other missions, a plan of correlation has been evolved, whereby this work is now extended to the other missions, it all being done under the auspices of the Philippine Islands Sunday School

Union." This new teacher training plan was launched after the new arrangement had been effected as described in connection with the Buffalo Conference in the last chapter.

Standards.—The whole scheme of this three years' course is fully set forth in the Leadership Training leaflet[4] prepared in 1922, revised in 1925, and again in 1929. This leaflet, giving full information about standard requirements as to textbooks, plan of study, credits, practice teaching and graduation, is used in promoting the work. For a detailed understanding of the teacher training program, its objectives and standards, a perusal of this material is recommended.

Standards are maintained similar to those which prevail in the states. The following conditions must be met before a claim can be made for credit:

Payment of enrollment fee.
Approved instructor.
Approved textbook.
Classes and institutes not less than ten sessions of fifty minutes each for a ten-unit course.
Attendance required at all sessions.
Minimum of one hour's study for each class period.
Thorough examination at close of course.
Passing grade, 70 per cent.

Instructors are required to meet high tests as to Christian character, general education, religious education training, teaching skill, and sympathetic attitude. Graduation from a standard college is set down as the minimum educational requirement together with familiarity with the theory and practice of religious education, both through training and teaching experience.

[4] This leaflet may be secured from the Philippine Council, Box 2235, Manila, P. I.

The Courses offered cover Child Study, Principles of Teaching, Old Testament Introduction, New Testament Introduction, Life of Christ, Church School Organization and Administration, Worship Training, Church Membership, Christian Program, Stewardship and Evangelism, and Specialization Courses in the different departments of the Church School. Wide use is being made of American teacher training books. On the whole they have proven adaptable.

The objective is to help prepare young people for successful leadership in the great task of religious education in its relation to the Church school, in all its varied activities for children and youth, both on Sunday and during the week.

One hundred fifty units of credit plus at least three months of practice teaching are required for final graduation. A diploma, issued jointly by the Philippine Council of Religious Education and the Union Theological Seminary, is awarded upon graduation. A Certificate of Recognition with special seals attached, indicating the subject or subjects completed, and the number of units of credit earned, is issued prior to the final diploma.

Recognition Services.—Recognition services have become annual features not only in Manila but in other student centers. This method makes a strong appeal to the young people. It gives the work publicity, adds prestige to the movement, and stimulates interest. Many new enrollments follow each recognition service.

In March, 1925, while Bishop Charles Bayard Mitchell was addressing one of these teacher-training recognition services, he picked up the program upon which were printed the names of more than one hundred young people who were to receive certificates and seals, and

said, "This is the finest thing I have seen since I have been in the Islands".

Results Achieved.—Since these courses were started in 1922, more than 1,700 young people in various parts of the islands, from Aparri to Jolo, have enrolled and are carrying on the work by correspondence, in classes, and in institutes. They are distributed among all the denominations. 1,400 certificates have been awarded with seals covering 60,000 units of credit. This means 6,000 ten-unit courses completed. 114 have been graduated from the three years' course. Several hundred more have nearly finished the work.

Sunday-school teaching is taking on a higher quality wherever these trained workers are found. It is getting away from the old mechanical routine of memoriter work, and is making a more vital contact with life. Attendance and interest have increased in many of the Sunday schools with this development in teaching efficiency.

A further result has recently appeared in that several of those who have graduated from the three years' course are now conducting teacher training classes themselves in the churches where they work. Thus the movement has reached the place where it is beginning to yield compound interest. It should eventually become self-perpetuating and grow at a rapid rate. Within a decade it should revolutionize the Sunday-school teaching of the islands. There is no other way to build for the future and provide for permanent expansion except through the training of adequate leadership.

Institute Work.—The Teacher Training work is carried on in church classes, by correspondence, and in special institutes. The latter, especially during the

vacation seasons, have become great factors in stimulating the whole program of leadership training.

Here is what one young woman gave as her testimony after one of these institutes:

"The Teacher Training Institute has been such a help to me in enlightening my understanding of a Sunday school teacher's task. It has given me a feeling of responsibility—that I have a word to say, and a work to do to help establish efficient and effective Sunday schools in these Islands. And I know that the training I got from the Institute has better prepared me for this great and noble task."

A leading pastor wrote:

"As a result of the Leadership Training Institute, I have come to realize more than ever the value of childhood and of religious education."

Another pastor wrote as follows:

"This Teacher Training Institute has revealed to me two things: First, that many of our Sunday schools are as yet far below the standard, and hence need improvement. Second, that the hosts of young people coming out from our high schools and colleges can find in the Sunday school a big field of useful service for country and for God. I wish I had ten lives to consecrate in this noble and glorious work."

Conventions as Agencies of Leadership Training.—The Convention has also proven to be an important factor in developing Sunday-school leadership. While different from the Institute with its daily class work and routine, the convention nevertheless stimulates interest, gives new vision, provides encouragement, and leaves an abiding impression that bears fruitage in the field.

Annual conventions are held in many provinces. For the past ten years it has been the custom to hold a biennial national convention in Manila. The conventions of 1926 and 1928 combined with the Evangelical Union (now National Christian Council) for joint sessions.

They proved highly successful in that they emphasized the unity of the whole program of the church, showing that religious education has a bearing on all phases of the work.

The last national convention was held in November, 1929, in connection with the visit of Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association. Many folks exclaimed, "This is the best convention we have ever had". The various committees worked together with the finest kind of unity, loyalty, and fidelity.

In addition to the three hundred official delegates, representing the various denominations, and coming from nearly all the provinces of the islands, there were several hundred others who came as visitors.

The interest was intense from the beginning to the close. The forum discussions on Friday and Saturday mornings, November 8th and 9th, on the various activities comprehended in the "Proposed Goal for the Sunday School" were characterized by definiteness and comprehensiveness. Pertinent questions and problems were raised and talked through, all of which should mean increased efficiency and higher standards of work in local schools. The messages of Dr. Hopkins were captivating and challenging. He made an impact that will be felt in increased consecration in the work of youth for youth.

As at previous national conventions, there was a teacher training recognition and graduation service as a closing feature. The attendance taxed the auditorium of the Seminary beyond its capacity. Many were standing outside listening through the open windows. Dr. Hopkins gave the address. 29 received diplomas of graduation from the three years' course. 228 others

received certificates and seals of recognition. This event marked a grand climax to the strongest convention in the religious education history of the Philippines.

Religious Education in Union Theological Seminary.—No phase of leadership training is more significant for the future religious development of the islands than that provided through the Union Theological Seminary. Since 1915, when a religious education department was established, more than sixty young men from the various Missions have been graduated from the institution. It has been the writer's personal privilege to come into close personal contact with all of these through months of teaching in the principles, methods, organization and administration of religious education. Their vision of the Sunday school as a field and force for educational evangelism as evidenced by their application of these principles has been a constant source of joy and satisfaction. These are the key men for the future. Besides these graduates there have been nearly as many more who have taken part of the work but have not graduated. With few exceptions they are all doing excellent work in the field.

Religious Education in Other Mission Schools.—One of the most gratifying evidences of the growing appreciation of religious education and the part it must play in the future missionary work of the islands is the increasing attention which has been given by Mission schools during the past decade to distinctly religious education courses. In all of the schools which were listed under "General Education" and "Leadership Training" in Chapter III, technical courses in religious education now find a place in the curriculum. It is all a part of the general movement, and means much for the future. Out of these schools are coming scores

of young people every year who will become efficient workers and teachers in their home churches and Sunday schools.

Needs for Future.—Looking into the future there are certain *advanced standards* that should be adopted, and certain recommendations that should be put into effect in order to increase the quality of teaching together with the quality of the output in Christian character and service[5].

First, it should be recognized as a feasible ideal to have *every child in Protestant Sunday schools under the guidance of a trained teacher.*

Second, to this end it is recommended that the Philippine Council of Religious Education establish as *the minimum standard of training* for teachers in Protestant Sunday schools, that each teacher shall have completed at least a ten-unit course on "Principles of Teaching" together with a specialization course for the age-group in which the teacher is working.

Third, in order that this high ideal may be realized, it is recommended that the Sunday schools as rapidly as possible constitute their *teaching staff* especially for the children and early teen age groups, from those persons who have had at least a seventh grade public school education, and possess a reading knowledge of English sufficient to master the teacher training studies.

Fourth, in the *practice teaching* requirements of the Teacher Training Course, the Philippine Council of Religious Education should establish higher standards.

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[5] NOTE:—These standards and recommendations are simply the application of the same fundamental principles which apply in the field of general education. See Summary of Recommendations of the Educational Survey Report as applied to teacher training, quoted in Chapter II.

First, there should be a plan of carefully directed observation of Sunday-school teaching on the part of the student. The student should be thoroughly prepared for this observation work by the teacher training instructor so that the results will be worthy. Next, provision should be made for participation and practice teaching under skilled supervision. Careful coaching and constructive criticism should be a part of this program. Three months of this kind of practice teaching should be the minimum requirement before a teacher training diploma can be awarded.

Fifth, in order that the religious output shall have more vitality and dynamic, provision should be made in the teacher training curriculum for a course in *project teaching*. The significance of life situations must have a larger emphasis if religious teaching is going to function properly in every day habits and conduct. The concept of religion as God-directed experience must be kept constantly in the foreground.

Sixth, the teacher training program is so large and significant that a *competent leader* in the staff of the Philippine Council of Religious Education should be made responsible for this department and should be permitted to give his whole time to its development.

CHAPTER VI

CURRICULUM DEVELOPMENT

NEXT to teacher training, or perhaps it would be better to say along with it in importance, comes the development of curricula material as basic to any program that involves the educational process. To state again a principle set forth in Chapter V, it is only through a body of trained teachers and a selection of materials of instruction that will make religion controlling in the life of the child, that the Church can adequately discharge its obligation.

Underlying Principles.—In the selection of materials adequately to meet the developing religious needs of the growing child, certain basic principles must be constantly kept in mind. First, religious education *centers in persons*. Not the material, not the institution, but the child is to be placed in the midst. A principal of a school was asked, "What do you teach in your school"? "We teach boys and girls", was the wise and significant reply. Materials of instruction will be selected and used not for their own sakes, nor for the sake of the organization, but for the sake of the pupils. The Bible will be taught, because it is our best record of religious experience, and therefore will have high value in stimulating the development of religious persons. Jesus did not say, "I came that ye might have a Book". He said, "I came that ye might have life, and have it more abundantly." The pupil and his religious needs as a living person today, are to be placed at the center.

To conserve this ideal, the curricula material for any given group must meet a three-fold test[1] in relation to religious needs. First, it must give a body of fruitful religious knowledge about God, Christ, the Bible, men and women who have lived on the higher plane, the history of the church, and its present program of Kingdom building. Christians must be intelligent. They must have a functioning knowledge of the fundamental truths of religion.

Second, the curriculum must develop right attitudes. It must inspire love, devotion, and loyalty to Jesus Christ and the work of his Kingdom. It must so interpret Christ and his personality that he will become the great Ideal of the boy or girl.

Third, the curriculum must be able to contribute to skill in expressing religious values in personal conduct and social relationships. It must reach over into life. Correct habits must be established for they are the foundation of Christian character. Truth is not really learned until it is lived. The curriculum must be so selected and arranged that it will provide guidance and direction in the practice of Christian living along the lines of the daily needs of the pupils.

A second basic principle tells us that *personality* is to be conceived not as static or finished but as a *growth, a becoming, an organizing center.* It is constantly being reconstructed through daily experience. Religious needs with any individual are not the same today as they were a year or two ago. They vary according to age, ability, changing interests, and circumstances. Subject matter then must be suited to these varying stages of growth. God has graded human life. It is not good psychology or good pedagogy to expect to teach children

[1] Betts, George Herbert. How to Teach Religion, pp. 42-57.

and adults the same material in the same way. We do not attempt it in the public school, and why should we expect it in the Sunday school? Neither should we attempt to teach illiterates and educated folks the same material in the same way. Furthermore, the material which satisfies and meets religious needs today should not be expected to meet the same test ten years hence. Character is growing, conditions are changing. The soul that is on the upward march is every day being born anew into higher realms of thought and life. The curriculum likewise should grow in order to meet the new needs of growing character and changing conditions.

A third principle tells us that character is to be conceived in *social terms*. It is not an individualistic matter. No man liveth unto himself. The goal is not to save one's soul, but to take one's place in a Christian society. "Seek first the Kingdom of God," said Jesus. Complete self-realization can only be achieved in relationship to others. A Christianized democracy, where the personality of each individual is recognized as of equal worth, where race, color, and condition of life do not enter in as dividing partitions in society, where the spirit of Christ dominates and vitalizes the wills of men—this is the goal of religious education. The curriculum must be shot through and through with this ideal. It must minister to the religious needs of an evolving social order.

It is not presumed that the above principles are by any means exhaustive. But it can perhaps be contended that they are fundamental. They indicate a point of view which ought to be preëminent in the selection, development, or evaluation of any curriculum.

Applying the Principles.—In applying these principles as a measuring instrument to any curriculum situation, numerous questions arise which need to be

asked in order to measure the value of the material. The following are samples:

1. Is the curriculum built around definite, attainable, and measurable goals?[2] Are they life-centered, material centered, or institution centered? Are the goals practical and measurable in terms of character and action in the present every day life of the pupils? Is Christ-like living emphasized as the primary aim? Does the material offered start on the level of the learner's experience seeking to enrich it now, while leading on to a higher plane?

2. What kind of religious instruction and experience are needed in a given community? Does the curriculum aim to meet the primary religious knowledge needs? Is the curriculum fitted to meet the supreme needs as to right attitudes, loyalties, and ideals? What individual and social sins are paramount? What kinds of habits and actions need emphasis? Does the curriculum provide for conduct guidance? Does the ideal of a Christianized social order have place in the statement of goals?

3. Are the aims definitely and concretely stated for each department and grade within the school?[3] Is there a progressive unity through these departmental aims so that they contribute to the larger ultimate aim? Does the subject matter conform to the changing religious needs and capacities of pupils?

4. Do the literary form and quality of the religious curriculum measure up to equal standards with the public school curriculum? Is there any evident correlation with the material which pupils are studying in the public schools?

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[2] Betts, George Herbert, Curriculum of Religious Education pp. 316-335.

[3] Bower, William Clayton. A Survey of Religious Education in the Local Church, pp. 115-118.

5. How do Sunday school teachers' helps rank with the public school teachers' helps? Are there suggestions on how to prepare and conduct the lessons? Are there model lesson plans? Are there workable suggestions for securing and controlling study?

6. How does the material compare in mechanical features with the public school material which the pupils use every day? Is it such as to command the respect of the pupils and help them to take a serious attitude towards the church school work?

These are but a few sample questions which grow out of the principles as we try to apply them to any given situation. Perhaps the most satisfactory method would be the use of a score card in estimating the value of the curriculum. The writer feels that the Betts score card[4] is one of the best yet devised for measuring religious curricula, and that it can be used to advantage in the islands in the curriculum development work.

Uniform Lessons Predominant.—As we consider the actual curriculum situation in the Sunday schools of the Philippines with these principles before us, there is no valid defense to make unless it should be temporary expediency. The uniform lessons have predominated in most of the Sunday schools of the islands. They violate all the accepted principles of curriculum development. They are not child-centered, they are material centered. They take little or no account of the growing character of personality. There is little attempt to meet the varying needs due to changing age, developing ability, and growing interests. Children and adults are taught the same material. Little account is taken of the child's level of experience as a religious person. Fur-

[4]Betts, Curriculum of Religious Education, pp. 343-49.

thermore, from the standpoint of Filipino needs they are poorly adapted. They reflect American atmosphere, customs, and culture.

Influence of Tradition.—There are, however, a number of considerations which, in fairness to the situation, need to be put down. Tradition always wields a mighty influence. When Protestant missionaries first came to the islands, the uniform lessons were in ascendency in America. As Sunday schools began to develop in this new mission field it was inevitable that uniform lessons should be imported. Nothing else was at hand. They were the best material available. They were convenient. The Sunday school could meet in general assembly and the superintendent review the lesson for all! How many crimes have been committed against childhood in the name of uniformity! So, along with other occidentalisms, the uniform lessons were foisted upon the Philippines. And today it is a hard task to get away from them.

Difficulties of Language.—As previously noted the language situation has been and is yet exceedingly complex. The public school has adopted English as the common language of instruction. But even in the public school with its vast machinery, its large resources, its centralized power, and its system of authority, there are yet many language problems.

The Sunday school ministers to all ages, the old as well as the young. It cannot turn anyone away because of a lack of linguistic or other ability. Its purpose is to help supply spiritual needs. It cannot resort to public school discipline in order to enforce its plans or desires. It must depend upon voluntary attendance and voluntary support. The use of dialect then becomes imperative in the work of the Sunday school and the Church.

For, as emphasized before, the dialect continues as the language of the home and the community. It is the language of every day thought and life. In only about one per cent of the homes in the Philippines is English actually used[5]. Most of the people think in dialect, love in dialect, aspire in dialect, and motivate conduct in dialect. While advanced students, teachers, and leaders are able to use English with more or less fluency, the point is that it is an adopted language. It has not yet become the natural language of thought and feeling for the masses. This is the basic reason why the Survey Commission conceded the desirability and advised the use of dialect instruction in the grades in the teaching of good morals and right conduct. The Commission says, "So important a factor in life as good morals and right conduct depends largely upon a familiarity with language forms.[6]"

So, among the children whose English is very limited, dialect is desirable. Among the old folks most of whom speak no English, dialect is indispensable. Here we begin to see something of the problem that looms before us when we think of preparing, adapting, translating, and printing the many various courses in a graded system of lessons into seven or eight major dialects. The task sounds almost superhuman. Even if graded lessons had been available in 1900, with this kind of a language situation, it is doubtful if the missionaries would have had the courage, even if they had had the money, to undertake such a herculean enterprise.

The Use of English.—To just what extent may English be used, if at all, in Sunday school? It is being used much. It will be used more. The public school

[5] Survey Report, 1925, op. cit., p. 40.
[6] *Ibid*, p. 28.

A typical adult Bible class student. He speaks only dialect.
(See pages 12, 29, 30, 112).

A candidate for the Cradle Roll.

Ready for Sunday School. Are they not worth saving?

A Primary Class in Action. United Church, Manila

procession is increasing. As noted in Chapter II, the increasing use of English has made possible the use of English curricula material among the middle and later adolescent groups. Therefore in the older intermediate groups, senior groups, and young people's groups we may expect to have an increasing use of English in Sunday-school instruction.

The growing popularity of the English speaking classes in Philippine Sunday schools is an interesting phenomenon. It is conceded that one of the basic reasons is the desire to hear and practice English on the part of the student who has acquired a fair understanding of it. The English Sunday-school class then has capitalized this situation. In every Protestant Sunday school where there are high school students, we will invariably find one or more English classes.

The material used at present in most of these English classes is "surplus uniform material", which has been sent over for free distribution by friends in the states. In order to make large use of such material, it was decided several years ago to follow the uniform lessons one year later than they are used in the states. At the best this must be recognized as a temporary expedient. It cannot be justified on any grounds of proper educational procedure. We should have graded material, indigenously prepared.

Limited Finances.—Another consideration bearing upon our curriculum problem is the limited budget upon which the missionary program has to depend. It is hard for the typical American living in the midst of American opulence to realize how near the poverty line many Filipinos live. Under the paragraph on "thrift", in Chapter I, a brief insight was given into this situation. The wage scale of teachers as given in Chapter II, fol-

lowing table IV, gives a further financial cross section. Bearing in mind that the masses of people who are found in Protestant Sunday schools live on incomes somewhat near this scale, it may perhaps be easier to understand why the Sunday schools do not seem to be able to buy and pay for the supplies which they ought to have.

Let us note how the dialect publication problem works out. Take the Methodist church as an illustration. It operates in five dialects on the island of Luzon: Tagalog, Pampanga, Ilocano, Pangasinan, and Ibanag. Table VIII in Chapter IV shows that Methodism had a Sunday school enrollment in 1929 of 33,763. Table IX given herewith shows the further analysis of Methodist Sunday school statistics.[7]

TABLE IX—METHODIST SUNDAY SCHOOL STATISTICS, 1929

	S. S.	Off. and Tea.	Membership
Central District	68	464	5081
Pampanga District	50	302	4359
Cagayan District	66	300	4153
Tarlac District	44	325	2394
Manila District	79	465	7822
Pangasinan District	95	489	7304
Ilocos District	26	208	2650
GRAND TOTAL	426	2553	33763

Central and Manila districts comprise the Tagalog field with a Sunday-school enrollment of 12,903. The Ilocano field consists of Ilocos, Tarlac, and about two-thirds of Cagayan and Pangasinan districts, with a total enrollment of about 12,500. The Pampanga field is

[7] Methodist Conference Journal, 1929.

limited largely to Pampanga province with an enrollment of 4,359. About one-third of the Pangasinan district speaks the Pangasinan dialect, their enrollment being about 2,500. The Ibanag dialect consists of about one-third of the Cagayan district with an enrollment of 1,400. Contemplate publishing an adequate Sunday-school literature in any one of these dialects with such a limited constituency and expecting it to pay its way.

Turn to table III showing the newspaper and periodical circulation among the Filipino people. One periodical for every forty-eight persons in the islands is the ratio there revealed.[8] And this is in the realm of newspaper circulation which generally far exceeds that which may be expected in the realm of religious literature. To say the least it is not a hopeful outlook from the standpoint of financial returns.

A considerable proportion of the Sunday-school enrollment figures given above covers little children whose ability to use even a dialect publication is very limited. Then also not a small percentage must be designated as illiterate. What then can be done? It simply means that it is a missionary proposition, and that it will require a large subsidy from mission groups, boards, publishing concerns, or wealthy individuals if the program is going to be carried out with any degree of religious education respectability.

Perhaps the question is raised as to the unification of this dialect curriculum printing with other mission groups. That very thing is done wherever possible. According to the territorial division lines as previously given,[9] Methodism works exclusively in the Pampanga, Pangasinan, and Ibanag dialects. Therefore the Sun-

[8] See Chapter II.
[9] See Chapter III.

day-school enrollment given for these three language groups, constitutes the entire constituency for Sunday-school literature distribution.

The Presbyterians and Disciples operate in the Tagalog dialect in and near Manila with a Sunday-school enrollment of about 8,000. The Methodists, Presbyterians and Disciples have been publishing their uniform Tagalog lessons together for their combined Tagalog Sunday-school constituency of about 21,000. The actual number of Tagalog quarterlies sold last year in the combined Methodist, Presbyterian, and Disciples field was less than 4,500 per quarter. This seems to be a better ratio than the newspaper periodical circulation, but the fact that it is a quarterly used for three months probably accounts for this. The important point for our consideration here is the smallness of the circulation which can be counted on in any of this dialect curriculum output.

In America the Sunday-school literature publications provide large profits for our denominational publishing concerns. But in the Philippines, because of this complex language situation and the low economic scale, it is a source of constant financial loss. Because of the numerous dialects, and the consequent limited constituency in any one of them, the cost is multiplied many times, and subsidy grants are necessary for all. The Tagalog figures present the largest Sunday-school constituency of any dialect. The Methodists unite with the United Brethren in the publication of Ilocano lessons, but here the circulation is smaller than the Tagalog, and it calls for a larger subsidy in proportion to its circulation. The writer has often thought with envy of the situation in Japan where it is possible to print Sunday-school literature in one national language

for all the evangelical work of the Japanese Empire (exclusive of Korea).

Untrained Leadership.—In addition to these considerations of the influence of tradition, difficulties of language, and limited finances, there is the problem of an untrained leadership. This situation is gradually improving as pointed out in the last chapter. But until recent years nearly all of our Sunday-school teachers were without any specific training for the proper fulfillment of their task. Even the best of material in the hands of untrained teachers will avail but little. While it could probably be argued successfully that a graded and suitable lesson could be better handled by an untrained teacher than a lesson which is ungraded and unsuited to the ages of the pupils, the other considerations already mentioned ruled out the possibility of any extensive use of graded lessons. And the fact that teachers have been largely untrained has served as a further obstacle in the way of getting better material.

In a very large number of Sunday schools there is not a single worker who could understand the mechanism of the graded lesson system. The different courses for the different years would only be a source of endless confusion. The minds of teachers must in some measure be prepared to appreciate the underlying philosophy of the grading idea. They must get the vision of the why and the wherefore of the superiority of graded lessons. A little elementary child study will help to awaken to the new viewpoint. Is there not to be found right here a fundamental reason why many Sunday schools in the states have tried and given up graded lessons? There has been no appreciative understanding of their higher value. Confusion and prejudice have finally displaced them.

The teacher training program as already described is proving to be a vital factor in the Philippines in preparing the way for the use of graded material. It is bringing about an intellectual and spiritual awakening and understanding. Herein is our ultimate hope. It is a slow process, but we believe it will win because it is constructive.

Comparison with Public School Situation.—It is natural to inquire in connection with this discussion as to what has been done by the public school in its curriculum development. One may reasonably expect to find here guiding principles and demonstrations that will be significant for religious education. It has worked against large odds, difficulties, and complex situations. But because of its financial backing, leadership, and system of authority, it has been able to meet some problems more easily than is possible in our field. It simply compels the use of English in order to progress in the course. The student who does not or cannot meet this requirement is dismissed, the public school feeling no other responsibility. The Sunday school cannot do this.

English as the one language of the schools tremendously simplifies the curriculum problem. One literature is prepared for all the islands. It is used in large quantities. It is high grade in its mechanical aspects. Every student has to have access to the set of books and tools prescribed for his grade. It is not a personal voluntary matter. Financially the school-book proposition in the Philippines pays huge dividends. One language, a large constituency, a system of authority make this possible. The Sunday school, having none of these factors, works under severe handicaps.

The public school textbooks are graded. The public school has not been beset by the unscientific, unpedagogic, and sentimental idea of uniformity.

Again public school teachers are paid. They have to give their full time to their work. They are required to meet certain academic standards before being permitted to teach. They must also take certain professional training through reading and institutes while in service. The Bureau of Education can command and direct their services. Each teacher is expected to make progress professionally in his chosen grade or department of work, or suffer dismissal from the service.

In this brief review are seen some of the advantages which the public school system has over the Sunday school in regard to curricula, teachers, and administration. It only emphasizes more strongly the grave obstacles which hinder the realization of educational ideals in the religious field.

But let it not be supposed that the public school curriculum is above criticism. Some of the very shortcomings which have been pointed out in the Sunday-school curriculum also apply to the public school. The Survey Commission in criticising the material in the reading books of the islands, says[10]:

"It must be changed to fit the interests and abilities of children who are adolescent and pre-adolescent, and it must be adapted to the needs of children living in the Philippines. The books now used in the schools are cast from American models. . . . The Philippine edition is but a slight modification. . . . The reading books should express Filipino ideas, ideals, sentiments. and attitudes."

In the discussions of plans and policies for the advancement of Sunday-school literature in the islands, no idea has been more prominent than the repeated emphasis

[10]Educational Survey Report, 1925, pp. 41, 42.

of the need for indigenous graded lesson material. It is reassuring to find the Survey Commission calling for a higher standard in this regard for the public schools.

Some further findings[11] of the Survey Commission in their study of the public school curriculum, have a vital bearing in the religious field:

"1. Too much is attempted by the schools for the seven years, considering the language problem, the present training of the teachers, and the want of adaptation of the textual materials.

2. Much of the work is bookish and artificial in character. This is partly due to poor adaptation of textbooks.

3. There is an overemphasis upon uniformity, and a corresponding failure to provide for initiative and participation on the part of pupils and teachers in using the varying situations and conditions of different communities.

4. Subjects are treated in almost complete isolation, one from another. There is no connecting of related aspects of different subjects.

5. The development of ability to think, to meet new situations, and to solve the kind of problems one meets in real life is neglected. The educational process here is largely the memorizing of materials in books or the developing of specific skills in formal operations or hand work."

Here are some of the significant recommendations which the Commission sets forth for remedying these conditions. We quote only part of them:

"1. Give more time to the content subjects and occupational work and problems, and less time to the mere facts and processes of arithmetic, spelling, writing, etc.

2. That all school work shall relate more closely to the experiences of Filipino children and to the conditions of their home and community life.

3. That provision shall be made for the use of initiative of children and teachers, and for the participation of pupils and teachers in relating the work to individual and local conditions, problems, and needs.

[11] Educational Survey Report, op. cit., pp. 49, 50.

4. That the subjects of the school which treat common problems shall be organized in close relation to each other particularly the academic and industrial subjects.

5. That provision should be made that the occupational subjects deal with all of the more important problems of the given occupation instead of being a matter of learning merely the hand skills which are required."

The Commission in making these criticisms and offering these recommendations did not propose a wholesale and immediate revision. They anticipated that a gradual revision in line with the principles involved would conserve the best ultimate results. It was proposed that teachers and supervisors be enlisted under direction in gathering helpful data that might be used in an improved curriculum. Thus by a coöperative enterprise a better professional spirit could be cultivated among the teachers. Finally it was realized that the rapidity of this development would depend in part upon the amount of money available for such work.

Fundamental Religious Curriculum Needs.— In the light of the foregoing considerations, what are the fundamental needs and requirements to be kept in mind in the development of our religious curriculum? In the first place *it must be graded.* Only thus can it even approach to the ideal of being child-centered. It must take into account the varying needs according to age, ability, changing interests, and circumstances. It must conform to the principles of genetic psychology in its educational organization. It must meet the child as a religious person on the child's level of experience.

Second, it must be *comprehensive.* In the various grades there must be provided an ample body of religious knowledge that will be fruitful in relation to his every day life. The Bible will occupy a primary place, but

it will be supplemented by such extra-biblical material as will help to make religion a vital, present-day experience. Missionary work, hymnology, temperance, stewardship, church history, vocational guidance, personal work, will all find emphasis in a comprehensive curriculum. It must develop right attitudes and skill in living according to the Christian standard. It must give ample opportunity for worship and expressional activities.

Third, it must be *socially centered.* The goal of a Christianized democracy must dominate the selection of material. The solving of life problems in human relationships should take precedence over the mere memorizing of materials. Pupils must learn how to think and make decisions in moral issues. The curriculum must take into full account the daily life of Filipinos. It must anticipate the individual and social temptations which are paramount. It must direct in the forming of the right kind of social habits.

Fourth, the curriculum must be *indigenous.* This is implied in the foregoing. The material must be selected and prepared in a Philippine atmosphere. We must cease presuming that anything prepared in America will for that very reason suit any people anywhere. There must be a familiarity on the part of lesson writers with Filipino thought, life, conditions, customs, and history. The brief survey of background as given in Chapter I indicates something of what should be known. Filipino ideas, ideals, sentiments, attitudes, and aspirations must find expression in a religious curriculum. This cannot obtain when curricula material is simply taken over bodily from America and used as it is. It simply does not fit in any adequate way.

Fifth, the curriculum should be *integrated and unified.* The various grades of lesson material must be organized

in close relation to each other so as to form a connected whole. Each step in the gradation scheme should lead on naturally to the next higher, ministering thus to the growing needs and interests of the pupil. There should be evident a progressive unity through the departmental aims contributing naturally to the larger ultimate aim. The material which is to be studied by any given group should correlate with material which the same pupils may be studying in the public schools. This will apply especially in the realm of reading, literature, history, civics, geography, and the courses in good morals and right conduct. There also should be a thorough plan of close correlation between courses given in Sunday school and courses which may be given in week-day or vacation religious instruction. The curriculum should take into full account the other organizations of the local church besides the Sunday school. An effort should be made to bring about a full correlation and unification so that the curriculum shall be a unity, each organization fulfilling its particular function in relation to the whole.

Sixth, the *literary quality and mechanical aspects* ought to measure up to equal standards with the public school curriculum. Only thus can the material command the respect of pupils and develop a serious attitude towards the church school work.

Seventh, *teachers' help should also rank with public school teachers' helps*. There should be ample suggestions and concrete helps on how to prepare and conduct each lesson. Model lesson plans should be provided. There should be workable suggestions for directing and controlling study on the part of pupils.

Eighth, in the light of all that has been said before about the language situation, it appears inevitable that

much graded material will have to be put in dialect if it is going to function with any worthwhile degree of efficiency. This will be especially imperative in the periods of early and middle childhood.

First Attempt at Graded Lessons.—The first effort to introduce graded lessons was in 1916, when a small committee undertook to prepare in pamphlet form some "Teacher's Instructions" in connection with the first year primary course of the International Closely Graded Lessons. The instructions were printed in English. A note on the cover page of the booklet read, "The Instructions which follow are for teachers who can study in English, then tell the stories in dialect to the children." The plan was to use these instruction booklets in connection with the picture story papers, the latter to be ordered direct from the states.

These Instructions were a brief adaptation from the teacher's manual by Miss Marion Thomas. If it be asked why we did not order the teacher's manuals and use them direct, there are two or three answers. First, the material was too voluminous for our workers with their limited English. Second, the expense was greater than our subsidy funds would justify. Third, it needed adaptation to fit Philippine conditions, and the teachers could not be expected to exercise proper discrimination in doing this themselves. The stories however were quite simply told in the little papers, and with the directions given in the booklet, it was thought good results might be attained.

The project was plainly an experiment. It was an attempt to provide some material for the children's work which would be more suitable than the uniform lessons. But as can be perceived it was done in the face of great linguistic, financial, and leadership limitations. The

circulation was small, although we received some very encouraging and appreciative letters. However, it was discontinued after one year for lack of funds to carry it on.

The success of a similar enterprise today would probably be greater. Ten years have considerably increased the number of teachers with ability in the use of English. But it was revealed then, and the same thing is true today, that close supervision is needed to insure the success of such work. The public schools of the Philippines are highly supervised. With their large force of teachers, most of whom do not average high in professional training, close supervision is absolutely essential. But here the religious task falls down for lack of an adequately trained force of paid field workers to give time to coaching and directing the other workers.

Group Graded Lessons.—In 1923 a special curriculum committee was appointed by the Sunday School Union to study carefully the whole situation. Not long before this, group graded lessons had made their appearance in the states. After a careful survey the committee decided that the group graded plan offered the best solution for meeting the peculiar needs and problems of our field. It was felt that this plan could be made to conform to the principles and requirements as previously considered in this chapter. It was decided to follow in the main the lesson themes and topics as furnished by the International Lesson Committee, making such adaptations, changes, and modifications as would be necessary to give Philippine color, and meet Philippine needs. It was believed that we could profit much by what the International Committee had done and yet make the lessons indigenous.

So in 1924 the plan was launched, to undertake the preparation of a three-year cycle of lessons for the Primary Group. The work has gone forward with marked approval and success. This is partly due to the fact that they are being printed in dialect. Tagalog, Ilocano, and Pampanga have thus far been featured. It is hoped that in time this work may be extended through all the major dialects. This is an ambitious and expensive goal but there seems to be no other satisfactory way to meet the problem. Work has also progressed on the Junior three-year cycle. By the end of 1930, the Lesson Committee expects to have a completely revised and adaptable three-year cycle of group graded lessons for both the Primary and Junior departments. The ultimate objective of the enterprise is a permanent, completely graded curriculum for all departments of Philippine Sunday schools. But in order to achieve it much larger resources are absolutely imperative.

Special Courses.—During the past four years some special courses in English have been published for the use of Filipino students. They have been published under the general caption, "Studies in Ethics and Morals." Five three-month pamphlets have been issued. The first was called "Filipino Students and their Life Problems". The second, third, and fourth were called "Filipino Students and the Life of Jesus". The fifth course was called "The World a Field for Christian Service." Some of the questions and suggestions incorporated in these lessons were taken from the Senior and Young People's courses of the International Graded Series. Because of its special appeal to Filipino students a simple certificate has been prepared to give to each student who maintains a perfect record of attendance and shows a commendable interest in the study. Ac-

cording to reports, 3,500 have enrolled in these special courses.

Curriculum for Vacation Schools.—The Vacation School Movement has found a fruitful field in the Philippines. A special grant previously mentioned has aided much in the promotion of this work. But here, as in other phases of religious education in the islands, the curriculum has been a major problem.

After a careful survey of available material as produced in the states for the specific use of vacation schools, it was decided to use the material put out by the Standard Publishing Company of Cincinnati. Not only was the quality of the material good, but it was compactly arranged. For example the entire body of material for the Primary course, first year, was included in one book, with the exception of the pictures and cut-out material. Every step for each day's work was clearly outlined in detail. For our Filipino workers this was felt to be very essential. Quality, convenience, detail, and definiteness were the deciding factors in favor of this material.

Numerous missionaries coöperated in this work. They purchased books and materials, and took charge of organizing schools in their respective districts. Methods of promotion will be considered in Chapter VIII.

The material has been used quite widely. But the old criticism still obtains. It is not indigenous. It reflects American atmosphere. Many adaptations are needed to fit it to Philippine conditions. Mr. Proculo Rodriguez, a former Associate Secretary of the Philippine Islands Sunday School Union, wrote an editorial for the Philippine Islands Sunday School Journal, in which he said, "Give us stories that the Filipino children can understand and appreciate. That is the demand that comes to the Sunday School Union from every vaca-

tion school in the Philippines. This situation is a challenge to the Filipino church leaders. If we have to have indigenous stories, we Filipinos must produce them."

So during the past three years an attempt has been made to improve the curriculum for the vacation schools. Permission was kindly granted by the Standard Publishing Company to rewrite and adapt such of their material as we might be able to use to advantage. In 1926 a Primary manual of eighty-eight pages was produced. It was put out in mimeographed form, single-space typing. There are twenty-four programs with explicit plans and directions. Filipino stories and illustrations have been freely used. So successful was this work that a second year Primary manual was issued in 1927.

Similar courses have since been prepared for the first year Kindergarten, third year Primary, and two years of Junior work. It is hoped to ultimately have a three-year cycle of material for each of these groups specially suited for Vacation School use. The increased grant of money[12] from the International Association of Vacation Schools is making this literature development possible. Miss Ruth Swanson, of the Presbyterian Mission in Manila, has been the efficient chairman of the Philippine Council Vacation School Committee.

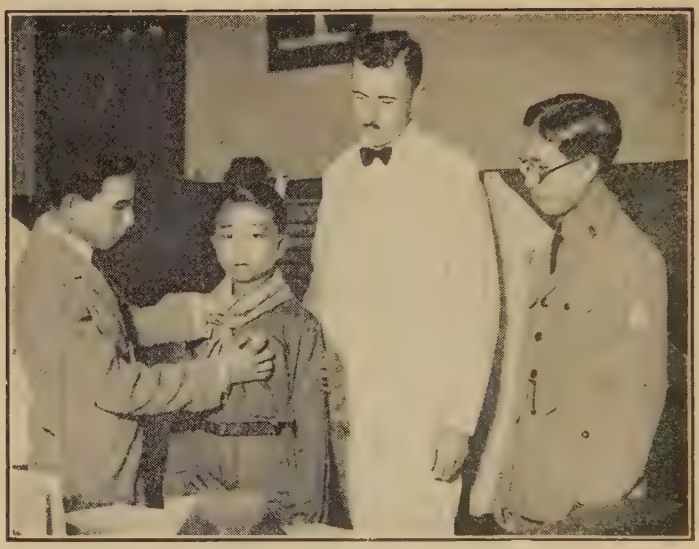
Week-Day Religious Instruction.—This work is still in the embryonic stage as far as any detailed program for children is concerned. The promotional and legal aspects of the situation will appear in Chapter VIII. The curriculum problem is large and baffling.

More has been done along this line among high school students in the Mission dormitories than with any other groups. In July, 1925, dormitory directors of the

[12] See Chapter IV.

Boy—Scouts of America, Cagayan Branch—Troop No.1.

(See page 140)



Leonardo de la Cruz, first of Boy Scouts in P. I. to receive Life-saving Honor Medal, Acting Gov. Iloilo, left; Field Executive, I. F. Wiltse; Deputy Exec. Juanito Napay.
(See page 140).

Graduating Class, Harris Memorial Training School, 1929
(See page 65).

Methodist field met in Manila to discuss how best to meet the growing opportunity among students who live in the dormitories.

The following news item appears in the Sunday School *Journal* of July, 1925, bearing on the results of this meeting. It is reproduced here since it shows concretely the step that was taken:

"The following course of study was adopted, to be used in connection with the daily chapel services. Attendance will be required of all dormitory residents upon these daily lectures and devotions. Those who, in addition to attendance, study the assigned textbooks and take the required examinations, will receive credit for the Bible Study requirements of the Standard Teacher Training Course of the Sunday School Union, and will be entitled to receive the Certificate of Recognition accordingly. It is expected that in this way many recruits will be found who will go on to complete the entire Teacher Training Course thus fitting themselves for efficient Christian leadership."

The Course for High School Dormitories. (A three-year cycle.)

First Year.

1. Origin of the Bible.
2. Old Testament Heroes.
3. Life of Christ.

Second Year.

1. Early Days of Christianity.
2. The World a Field for Christian Service.

Third Year.

1. Personal Ethics.
2. The Christian Church.
3. Living at Our Best.

Similar courses of study have been outlined and followed by other Missions in their dormitory and Student Center work. Also systematized Bible study is given

in Union High School, Silliman Institute, and Central Philippine College. Since these are private schools under Mission auspices, there have been no legal complications.

Children's Song Book.—Another curriculum need which is very acute is a children's song book. It is needed for use in Sunday schools, vacation schools, and for any week day schools which may later be organized. In 1921, a special committee was appointed to make a carefully graded selection of songs which might find a legitimate place in a Philippine song book for children. A list of about seventy-five songs was prepared, including songs for opening and closing, songs for prayer, praise, and offering, besides songs for general use in Primary and Junior departments. But funds were lacking for its publication. During recent months, however, an aggressive, representative committee has revived the enterprise. The Council of Religious Education and the various Mission groups have promised financial aid. So the long desired children's song book will soon become a reality.

The Challenging Task Ahead.—The guiding principles for the creation of a religious education curriculum scientifically organized have been set forth in the earlier part of this chapter. The peculiar difficulties growing out of the language situation and the fact that most of the teachers are untrained, have also been noted. The financial limitations and requirements have been indicated. The efforts which have been made in the direction of a graded curriculum have been described. The fundamental religious curriculum needs have been stated. A cursory review of this material ought to be amply convincing that the whole situation presents a challenging task of gigantic proportions. It calls for the highest

order of leadership. Lesson writers, Filipino and American, with discerning ability and familiarity with Filipino thought and life, must be found and utilized. They must be amply paid for such a high order of service. Financial resources must be made available in a far greater measure than that experienced in the past.

In Chapter III the work of the Bible Societies was presented under the caption "Unlocking the Bible". According to the record there revealed the entire Bible has been translated and published in the seven leading dialects, the entire New Testament in Ibanag, and parts of the New Testament in several other smaller dialects. The labor was prodigious. And the expense has been enormous.

The Bible Societies have done this foundation work. Shall we not provide the necessary tools and equipment so that teachers and pupils in our thousand Sunday schools may really have a chance to understand and follow in the Jesus way of life? Not only the Missions and Boards, but Filipino churches and individuals must see this vision and challenge and get under the burden.

The future welfare of the childhood and youth of the nation is at stake. Are we going to give to them their rightful religious heritage? It is the function of the public schools to make the people intelligent. It is the function of the church schools in all of their varied activities to make the people moral and religious.[13] To produce a curriculum properly graded and constructed that will make religion real and vital—this is the need than which there is none more challenging in the islands today.

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[13]Athearn, Walter Scott, Character Building in a Democracy, p. 160.

CHAPTER VII

PROMOTING EFFICIENCY STANDARDS IN THE LOCAL SCHOOL

In the light of our discussion thus far it seems almost presumptuous to talk of establishing efficiency standards in the Sunday schools of the Philippines. For without an adequately trained teaching force and without a graded and suitable curriculum it can hardly be expected that educational standards worthy of the name can really be achieved. These two factors, trained teachers and adequate curricula, are absolutely prerequisite to all other permanent progress.

At the same time, it has been necessary to face conditions as they are and strive to better them. While working at the foundation task of training teachers and building curriculum, there were other improvements that could be realized. It will be the purpose of this chapter then to indicate some of the promotional activities which it is believed have contributed to progress, notwithstanding the severe handicaps. Indeed, some of these activities have made more realistic the vital importance of having trained leaders and suitable curricula material.

An Organization Standard.—At the National Sunday School Convention in 1916, a committee on organization standards recommended that four minimum requirements be established which any Sunday school must fulfill before it could be called an organized Sunday school. They were as follows:

1. Regular weekly meeting.
2. Record of enrollment.
3. At least two officers, superintendent and secretary-treasurer.
4. At least two classes, one for children and one for adults.

While this is exceedingly elementary, there was need for just such a guide. In some of the remote places where conditions were very crude, and ideas made progress slowly, there was much confusion about the simplest matters of an organization. There was no uniform method of counting. Statistics brought into the convention were utterly unreliable. It therefore seemed desirable to establish some distinction between what was simply a public preaching service and what might be classified as a school.

The second recommendation called for the fulfillment of fourteen organization requirements before a school could be ranked as a "Standard Sunday School". They were as follows:

A STANDARD SUNDAY SCHOOL FOR THE PHILIPPINES

Organization and Administration Requirements

1. Regular weekly sessions, beginning and closing on time.
2. Regulation Record Helps.
3. Five Officers—Superintendent, Assistant Superintendent, Secretary, Treasurer, and Chorister.
4. At least seven grades of teaching: Beginners (3-5); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-25); Adult (26 years and over).
5. A Cradle Roll.
6. Barrio Class or Classes (Home Department).
7. Teacher Training.
8. A Monthly Sunday School Board Meeting.
9. Organized Bible Class, English or Dialect.

10. Service Activities.
11. Regular Lesson Helps. Graded Instruction.
12. Annual Rally Day (Special offering).
13. Continuous Evangelism with special Decision Days periodically.
14. Annual Promotion Day.

These "Requirements" have been given wide publicity, being published not only in English but in various dialects, and distributed through the mails, conventions, institutes, and other gatherings, so that these simple organization features might become general knowledge among the workers. Various items among the requirements become the subjects of addresses at conventions. Round table conferences also help to promote the ideas.

Record Helps.—One of the first things the writer did in 1915, after gaining a little knowledge of the field conditions, was to prepare a system of record helps. Methods were exceedingly lax as to class records, treasurer's records, and secretary's records. The Methodist Church calls for a statistical accounting at each annual conference, but it was impossible to get from the Philippine Sunday schools any reliable figures. So a system was devised which, it was hoped, would fit the situation, and make it possible to maintain records in a more intelligible condition. They have been adopted and used quite generally throughout the islands.[1]

Teacher's Class Record.—This enables the teacher to keep an accurate record of the attendance and absences of each member of the class. The instructions printed in English and three dialects give simple suggestions about making the record and doing visitation work.

[1]Samples of these Record Helps may be obtained from the Methodist Publishing House, Manila, P. I.

Collection Envelope.—The collection envelope forms a part of the statistical record system in connection with the secretary's book and the treasurer's book. Record spaces are provided on the outside of the envelope, covering three months. Six items are called for: Scholars present, new members, visitors, absentees, bibles, collection. This record made by the teacher or class secretary provides all the data which the secretary needs for his book.

Secretary's Book.—It will be noted upon examination of the secretary's book that half pages are provided for keeping a year's record for each class, of the data provided on the collection envelope as indicated above. Spaces are also provided for keeping the total of all these items for the entire school, together with the record of officers and teachers, and a comparison with the school record of one year ago.

Then spaces are also provided for recording the attendance at a weekly teachers' meeting and the monthly Sunday-school Board meeting. Classes recording the largest attendance, most new members, and largest collection in proportion to their membership are recorded as banner classes. Many Sunday schools have banners which they award every Sunday in accordance with this plan. It stimulates interest and good-natured rivalry. A receipt form is provided at the bottom of each weekly record page for the treasurer to sign as he receives the money from the secretary.

The item of barrio classes is explained in Instruction item No. 4 on back of cover page. A barrio is an outlying village. Workers frequently hold out-door classes in some of these barrios, the classes being reported as part of a central Sunday school. It is somewhat analogous to the home department idea as promoted in the

states. The record therefore provides a plan for listing and accounting for such work. It has been thought better thus to relate such work to a carefully organized school than to count it as a separate Sunday school. This was one of the reasons for the adoption of the "Minimum Organization Requirements", as previously noted. The idea has been to promote uniformity of records and accounting, and also to increase the efficiency of the work.

As per the instructions given on the cover pages, the front pages are ruled for the purpose of keeping a careful membership roll of officers, teachers, and pupils, the latter being classified according to age groups. This becomes also an emphasis of the grading idea. This membership roll with the data entered as to time of enrollment and as to time of scholar joining the church becomes the basis for making quarterly and annual reports. The blank pages in the back of the book are for keeping minutes of Board meetings or recording other special features as indicated in Instruction item No. 7.

Treasurer's Book.—The treasurer's book is a simple form for keeping a record of receipts and expenditures. The instructions urge that receipts be issued and demanded covering all transactions. The treasurer's book will also provide desired data for quarterly and annual reports.

Annual Report Blank.—A form of annual report has been devised.[2] It will be noted from examination that most of the data called for can be found in the secretary's record and treasurer's record of the local Sunday school. The reason for these reports as indicated on the printed blank is two-fold, first, to render

[2]See Appendix D.

reports to the boards in the states who are aiding in the work, and, second, that the Council of Religious Education office may learn more definitely of existing conditions and thus be able to coöperate more intelligently in each local situation. These reports are printed in English and all of the principal dialects, and are generally collected in connection with the annual district or provincial conventions. The printed notice refers to this fact, making reference also to the provincial efficiency banner.

Provincial Efficiency Banner.—This banner plan is a device to stimulate interest in making the reports in proper shape, and also to emphasize important phases of the work that have to do with organization and administration. A study of this Banner Plan[3] will indicate the points emphasized: growth in membership, percentage of attendance, Sunday-school evangelism, weekly teachers' meeting, use of lesson helps, increase in per capita giving, holding monthly board meeting, promotion of family worship, special collection for the Council of Religious Education, and the organization of new schools. Full instructions are given for determining the points and awarding the banner on a plan which is equally fair to both large and small schools. It will also be noted that the scheme ties up with the record and report system.

Some years ago the Sunday School Union provided a beautiful silk and velvet banner for every province or district where the work was sufficiently organized to have an annual convention. The plan has helped materially in getting reports and improving the work along the lines indicated. A caution is given in the leaflet that interest in winning the banner must not be allowed to interfere with the fundamental task. While these

[3] See Appendix E.

matters are important, the real objective is the development of Christian character and a spirit of sacrificial service. These cannot be accurately measured by statistical reports.

Tabulation Chart.—For convenience in tabulating the reports so that the banner award can be determined, and also that the results may be summarized for the central office, a tabulation chart has been prepared[4]. The items on this chart correspond to the data called for in the report blank. It thus forms another link in the record and report system. The chart also brings this data together in convenient form for reference by the Council office staff. Mailing lists of pastors and superintendents can be kept up to date by this method of an annual check-up. Also from these reports it can be determined what schools conform to the organization requirements for standard Sunday schools. Publicity is then given to such findings through the pages of the Journal of Religious Education. This all helps in stimulating interest and promoting unity and connectionalism.

The Sunday School Board.—How to organize and do things together is one of the fundamental lessons which most of the Philippine Sunday schools need to learn. Such a simple thing as a Sunday-school Board meeting was unknown by most of the Sunday schools a few years ago. Many have yet to learn its plan and purpose. To stimulate this feature Mr. Proculo Rodriguez, former associate secretary of the Sunday School Union, prepared an effective drama setting forth the Sunday-school Board idea. The drama has been given at many conventions and has met with a splendid re-

[4]A tabulation chart may be secured from the Council office, Box 2235, Manila, P. I.

sponse. This plan has made the whole project bristle with concreteness. Many schools are now adopting the plan of monthly board meetings.

As one glances through this little drama[5] he will perceive how skillfully Mr. Rodriguez has touched upon certain activities which ought to occupy the attention of the school. In the nature of the case this is resulting in increased attention to such things as teacher training, better records, grading according to the standard age-group requirements, cradle roll promotion, organized classes, expressional activities, Sunday-school evangelism, vacation schools, and promotion day plans. Thus schools are moving towards better organization standards.

Leaflet Literature.—A number of special leaflets, featuring and promoting various phases of work, have been issued both in English and dialect and have been circulated freely. The following are mentioned: Grading the Sunday School, Cradle Roll Work, Honor Roll Plan, How to Increase Class Membership, Cradle Roll Dramatization, Suggested Order of Service for Sunday School, Rally Day Suggestions, Suggested Constitution for Organized Young People's Class and Application for Certification of Recognition, A Social Party, and An Indoor Track Meet. These do not call for any special explanation. Their titles indicate their character[6].

Special Day Programs.—Four special days are universally celebrated, Easter, Children's Day, Rally Day, and Christmas. Children's Day as in the states is usually celebrated the second Sunday in June, and Rally Day the last of September or the first Sunday of

[5]This drama may be secured from the Philippine Council of Religious Education, Box 2235, Manila, P. I.

[6]These leaflets may be obtained free from Box 2235, Manila, P. I.

October. The Council of Religious Education has accepted the responsibility of supervising the preparation of special programs for these occasions. They are for the most part adaptations from American programs. They need to be made more indigenous.

Rally Day, coming near the close of the rainy season, serves a seasonal purpose even as it does in the states, where it becomes a special rallying occasion after the summer vacation. In the Philippines, Sunday-school attendance usually drops off during the rainy months. Rally Day should not only serve the purpose of a so-called rally, but as the new curriculum of group graded lessons gets under way, it should become the annual promotion day. In this way it ought to be productive of real educational efficiency.

Boy Scout and Camp Fire Work.—Boy Scout and Camp Fire work, as activities in relation to Philippine Sunday schools, began in 1923. The Sunday School Union gave its unqualified endorsement to these activities for the teen age boys and girls of our Sunday schools. A large number of troops and camps have been established in connection with Protestant Sunday schools of all denominations. The work is proving highly adaptable to the Philippines. In connection with the church it is helping to develop a religion of life and to strengthen loyalty for the church.

The Sunday School Journal.—No singly agency has done more than the Sunday School Journal (now Philippine Journal of Religious Education) to help promote efficiency in the Philippine Sunday schools. Going out as a bi-monthly publication to hundreds of teachers, pastors, and other workers, it has done the work of many personal visits. It has aimed to hold up the

highest standards of religious education in its editorials and articles. It has made many definite suggestions which have resulted in real advancement. While it is impossible ever to fully know all that its influence has meant for the Sunday-school progress of the islands, scores of appreciative letters have been received attesting its benefits in highest words of praise. It has established itself as an effective aid in forwarding the cause of religious education.

Provincial Secretary Visitation Plan.—Another method for promoting efficiency standards has been the work of the Provincial Sunday-school secretary. By this is meant a special field worker to visit schools in a limited territory, staying in a locality for two or three days or at least long enough to accomplish definite results. Efficiency expert is another term which aptly describes his functions.

This work was undertaken by the Sunday School Union about six years ago. It has not been carried on continuously because of lack of funds. However, several Filipinos who have taken religious education courses in the Seminary and are well fitted for this work, have been employed for brief periods, from three months to a year, depending on the nature of the field and other circumstances.

The following figures, compiled from the reports of one of these men, will indicate something of the character of the work and the results achieved:

Days spent in convention and institute work	31
Days of special travel in the field	126
Towns visited	48
Homes visited in personal work	315
New Sunday schools organized	4
Membership in new Sunday schools	130
Epworth Leagues organized	5

Teacher Training classes organized for lesson study	23
Teacher Training students enrolled in classes	170
Sermons and addresses	145
Conversions through work of Provincial Secretary	132

Suggestions for the Future.—For purposes of better guidance and measurement there needs to be created a *new set of standards*. The fourteen requirements on standards that have obtained heretofore in our work are not adequate either in the light of the needs or in the light of the best religious education practice. The emphasis has been more mechanical than vital. It has dealt more with the machinery than the output. The new standards need to be more comprehensive. They need to be stated in terms of objectives, agencies, means, and results. They should thus center more in persons and Christian living than in the attainment of certain organizations, the use of certain material, or the employment of certain methods. Much help will be found in the pamphlet, "A Proposed Goal for the Church School", as recently published by the International Council of Religious Education[7]. With very little modification this new International Standard might well be adopted as our future guide in the Philippines.

The whole question of *financial support* for our Sunday schools should have early attention. The old traditional method prevails. The Sunday-school offerings go to buy the needed supplies for the school. This has a tendency to make the Sunday school separate from the church. It hinders the development of that close unity which ought to find fullest expression. The church should be regarded as one institution. There should be one unified budget for all its enterprises and activities. The educa-

[7]A copy of this can be secured from the Philippine Council, Box 2235, Manila, P. I.

tional work of the church should receive a fair proportion of the general budget since it is the most strategic work which the church does. Every Sunday-school member should be given an opportunity to contribute regularly and systematically to the one budget, including all the benevolences. This will give an aspect of unity which needs to be emphasized both for the sake of the pupils of the school and the rest of the membership of the church. It will help in the development of church loyalty, which is one of the objectives of religious education, and at the same time will place the teaching work of the church on a more dignified and self-respecting basis.

In order that the work of a local church may relate more closely to the life of its community, it is believed some plan of *religious census* should be devised with clear and definite instructions so that pastors and superintendents could follow them successfully and make intelligent and constructive use of the findings.

The question is raised here as to whether *supervised study* may not legitimately find a place in our Sunday-school program. The public school regards this as essential. With the development of a graded curriculum with provisions for expressional activities, it would seem to be worth while to carry on some experiments in Manila where good leadership is available, and map out an extended program for the Sunday school covering periods for worship, supervised study, instruction, and expressional activities.

CHAPTER VIII

EXTENSION WORK

THE three chapters just preceding have dwelt chiefly on the intensive phases of the religious education enterprise. Teacher training and the development of an adequate curriculum have been indicated as of primary importance. Efficiency standards in the organization and administration phases have been considered in the last chapter. Repeatedly it has been emphasized that quality must take rank above quantity in determining objectives and policies of work.

But there is a place for the development of an expansion policy also. The field is large and wide. Multitudes who are religiously adrift have not yet been reached with the teaching program of Protestantism. While striving to place the work on a more efficient basis, the call is upon us to go out into the highways and hedges and bring more people in.

Organizing New Schools.—To this end new schools are being established where there seems to be an open door of opportunity, and workers can be found to carry on. The minimum requirements for a Sunday-school organization, as indicated in the last chapter, serve as a guide in this work. In the report blank previously referred to, and in the scheme for awarding the Provincial Efficiency Banner, the organization of new schools is given a prominent place.[1]

[1]See Chapter VII.

D. V. B. S. in Lucena, Tayabas (See pages 127, 147).

Children saluting the flag before entering the Vacation Bible School.
(See pages 127, 147).

Pastors have been the pioneers in opening new fields of opportunity. Accompanied by one or more teachers a pastor goes to an outlying barrio or town on his circuit. After making the acquaintance of some family in the neighborhood, he secures permission to hold a service, either in their house or outside in the shade. A song is started. In a few minutes many children and older folks, attracted by the music, come together. Other songs follow, a Bible story is told, a picture roll is exhibited, a prayer is offered, the people are invited to assemble again next Sunday—thus begins the typical Filipino pioneer Sunday school.

It may continue thus for some weeks under the direction of these outside leaders. As soon as local workers are prepared to take over responsibilities, a simple organization is effected on the basis of the minimum requirements. Many of our better Sunday schools began in just this way.

The Sunday School Union has been a stimulating agency in this extension work. Through visitation in local churches, addresses at conventions and institutes, correspondence, and leaflet literature, the need has been emphasized for carrying the teaching message to those who have not heard it.

The report of the Philippines to the World's Sunday School Convention in Zurich in 1913, indicated 700 Sunday schools, 1,500 officers and teachers, and a total enrollment of 36,000. In the Philippine National Convention of 1929, the reports indicated a grand total of 1,253 Sunday schools, 6,294 officers and teachers, and a total enrollment of 81,314. Truly the harvest has been plentiful.

Barrio-Class Extension Work.—There is no phase of Sunday-school work in the Philippines more replete with

possibilities than that indicated by barrio-class extension work. The average Filipino municipality covers several square miles. The town centers around the plaza or public square, where is located the municipal building or city hall. In the outlying districts are little barrios or villages. But they belong to the town proper and are dependent upon the town center for governmental supervision, police protection, and mail service. There is very little real country life in the Philippines. People do not live apart. From time immemorial they have grouped themselves together in villages for purposes of mutual protection and companionship. They go out together in the morning to their little farms nearby, returning at nightfall.

Protestantism during the thirty years of activity in the islands has become established in many of the town centers. But there are numerous barrios still unoccupied. This is the harvest field white and ready.

Due to the cordial hospitality for which Filipinos are noted, access into these homes is not difficult. They welcome the workers. It breaks the monotony of their lives and affords a bright spot in the week's routine. Life is simple. There are few distracting influences to hinder effective Christian work among these humble folks.

The Disciples Mission at Laoag in the northern part of Luzon has a fine demonstration of the effectiveness of barrio work. Some time ago the writer was there on a Sunday. In the morning the Central Sunday school met in their church, near the center of the town. The work was well organized. Classes were carefully graded, and there was fine interest in the lesson study. Teacher training is a part of their program. About 300 were present at the morning session.

But the real test of the missionary spirit of the school was evidenced on Sunday afternoon, when a score or more of the workers went out two by two to the barrios. There, amid crude conditions and with meager equipment, the seed of the Word was sown in the minds and hearts of the people. No chapels or churches were available. The nipa houses, or the shade of the trees furnished the places where the people came together to sing the songs they have learned to love, and to hear the story that never grows old. The missionary at Laoag said that sometimes they would have as many as fifteen hundred in attendance at these Sunday afternoon barrio classes.

The Ellinwood Presbyterian Sunday School in Manila has a similar plan of work. We went around with the missionary on a tour of inspection. First we visited the main Sunday school, at 8:00 a. m. Immediately afterwards the workers, who had been receiving good things at the early session, started on their tasks to give out in turn to others. As we drove from barrio to barrio and saw the eagerness of the children and older people, there came to mind such promises as "The entrance of thy word giveth light." There was also evidence of the fine pedagogical effect upon the workers themselves. It is out of such practical training as this that we are getting our ministers and church builders for the future.

The Vacation School Movement.—As formerly noted this work received its chief impetus through the aid of a special grant of $300 in 1924 from the International Association of Daily Vacation Bible Schools. There had been some work of this character previously, but the real movement began with this financial lift.

The first step was the preparation of a handbook of instructions to be given to the workers as a guide in

organizing and carrying on vacation schools. The handbook discussed the purpose, standards, organizing hints, teachers and their training and qualifications, buildings and equipment, curriculum, grading the school, language of instruction, a typical day's program, finances, publicity, graduation, certificates, and a service program.

Following this there was a program of travel, publicity, and promotion. Schools were planned, books ordered, and teacher training institutes scheduled. The curriculum problem is discussed in detail in Chapter VI.

Table X tells the story of development to the present time in terms of statistics. It will be noted that the six major denominations doing work in the islands are all stressing the promotion of vacation schools. The wide extensiveness of the work as indicated by the list of provinces is significant.

TABLE X.—VACATION BIBLE SCHOOL STATISTICS, PHILIPPINES, 1929

Mission Provinces	No. of Schools	No. of Teachers	Enrollment
BAPTIST			
1—Antique	1	2	34
2—Negros Occidental	3	9	190
3—Capiz and Iloilo	6	11	252
TOTAL—BAPTIST	10	22	476
CONGREGATIONAL			
1—Agusan	4	11	237
2—Cotobato	1	2	38
3—Lanao	2	6	89
4—Misamis	17	47	747
5—Surigao	1	2	33
6—Zamboanga	2	3	66
TOTAL—CONGREGATIONAL	27	71	1210

Disciples			
1—Bataan	1	1	25
2—Cavite	4	9	131
3—Ilocos Norte	19	35	672
4—Manila	4	6	180
5—Rizal	1	3	60
6—Tayabas	1	2	36
7—Laguna	2	3	67
8—Ilocos Sur	14	33	700
9—Zambales	1	2	29
Total—Disciples	47	94	1900
Methodist			
1—Bulacan	12	14	529
2—Cagayan	4	6	139
3—Ilocos Sur	51	88	938
4—Isabela	4	7	152
5—Nueva Ecija	6	9	307
6—Nueva Vizcaya	5	11	167
7—Pampanga	15	47	662
8—Pangasinan	5	15	296
9—Tarlac	7	8	180
10—Manila District	22	80	1001
Total—Methodist	131	285	4371
Presbyterian			
1—Albay	46	76	1316
2—Batangas	2	3	35
3—Camarines Norte	2	2	55
4—Camarines Sur	3	8	92
5—Cavite	6	16	347
6—Laguna	1	2	70
7—Manila	2	4	95
8—Samar	2	4	115
9—Sorsogon	1	1	13
10—Tayabas	24	27	1251

TABLE X.—VACATION SCHOOL STATISTICS. (CONTINUED)

11—Bohol	7	8	260
12—Cebu	3	6	97
13—Masbate	1	2	48
14—Leyte	2	6	79
15—Oriental Negros	1	3	37
TOTAL—PRESBYTERIAN	103	168	3910
UNITED BRETHREN			
1—La Union	20	46	798
GRAND TOTAL—1929	338	686	12665
GRAND TOTAL—1928	159	333	6224
INCREASE	179	353	6441

Week-Day Religious Instruction.—The work of week-day religious instruction as carried on in the dormitories was briefly mentioned in Chapter VI under the consideration of curriculum needs. Its effectiveness has been amply demonstrated. Since there are thirty-four Protestant dormitories located in strategic student centers, there are large possibilities for extending the scope of religious teaching through these agencies, especially among High School and University students.

The special campaigns for studies in "Ethics and Morals" in young people's classes, the curriculum of which was discussed in Chapter VI, also classifies as week-day instruction. According to reports upwards of 3,500 students have been enrolled in these courses. Some of the work has been done by permission during school hours and in school buildings, but for the most part it has been done apart from the public-school program altogether.

A few successful experiments have been made in certain localities, among children and boys and girls of the early teen-age, indicating that parents want it for their children, and are willing to pay a small amount as fee or tuition. This would seem to offer a suggestion for solving the financial requirements of such a movement.

Religious Instruction and the Public Schools.—At this point it may be of interest to note the legal aspects of religious instruction as related to the public schools. As noted in Chapter I, the islands were under complete Roman Catholic domination for nearly three centuries and a half preceding the entrance of America in 1898. Under the old régime church and state were united. Ecclesiastical authority was supreme. The Bible was closed. Religious liberty was denied. Intolerance of all other religious faiths was the ruling policy.

Under the American régime of separation of church and state with full liberty of conscience guaranteed, there has been a strong reaction against the old tyranny of friarism. Thousands have turned against religion because of the medievalistic interpretations which characterized the leadership in the old church. As a result Roman Catholicism in the Philippines under the American régime has covertly and sometimes openly maligned the public school system, characterizing it as "godless". Periodical attempts have been made by ecclesiastically dominated legislators to bring about *compulsory* religious instruction in the public schools. The position of Protestantism in the face of this agitation has been that of opposition, because the proposals have seemed to be a subtle attempt to bring about the old supremacy of church over state.

Legislative Agitation for Compulsory Religious Teaching in the Public Schools.—In the latter part of 1924, the following bill, amending article 928 of law No. 2711 regarding religious instruction, was introduced in the legislature of the Philippines.

> ART. 928. *Provision for Religious Instruction by the Clergy.*—It is legal for the priest or minister of the Gospel of any church established in the municipality where any public school is situated, either in person or through the medium of a teacher, to teach religion during one hour, three times a week in the school building, to any students of said school not more than eighteen years old, whose parents or guardians desire and express their willingness to this effect in writing, presented to the principal, who shall deliver it to the Superintendent of the Division, who shall fix the place and the hour of such instruction; which time shall be distinct from that appointed for recreation or recess of students. *Attendance on the classes in religion herewith provided is obligatory for the students above mentioned.* Provided, however, that no teacher of public school or other person shall teach or criticise the doctrine of any church or religious sect in any public school. If any teacher violates intentionally this article he shall be dismissed from public service after a proper hearing."

The Position of Protestantism.—A committee from the Protestant Evangelical Union was appointed to prepare an answer as to why this bill should not be passed. The members were A. L. Ryan, chairman, Dr. F. C. Laubach, Rev. Marciano Evangelista, and Mr. Estanislao Padilla. A statement was prepared which was given wide publicity throughout the islands in the FREE PRESS, the leading English-Spanish weekly. It was also reprinted in the Philippine Islands Sunday School Journal. Since the statement will be informing to the reader as to the issues at stake, a considerable portion of it is reproduced here:

RELIGION NECESSARY

The authors and signers of the proposed bill for compulsory religious teaching go to considerable length in their explanatory notes to justify the bill on the plea that religion is necessary in the life of a people. With all of this we are in hearty accord. And in order that religion shall function normally and naturally it should be taught.

But having said this, we still find it impossible to concur in the plan for *compulsory* religious teaching in the public schools, as set forth in the proposed law.

The public school is an institution of the state, and as such is calculated to serve the interests of *all* the people, among whom we find various kinds and shades of religious beliefs. The state must avoid all religious favoritism. Nothing should be taught there which would even tend to produce wrangling or religious controversy in the community.

THE PUBLIC SCHOOLS NOW TEACH MORAL VIRTUES

The public schools of the islands are now giving a systematic course in "Good Manners and Right Conduct," running through the primary and intermediate grades. The fundamental virtues of honesty, obedience, chastity, truthfulness, justice, mercy, self-control, generosity, self-sacrifice, reverence, industry, thrift, trustworthiness find strong emphasis in picture, prose, and poetry. Moral situations are represented with the design of leading the pupil to reproduce these virtues in his own living. All of this is free from controversy.

RELIGIOUS TEACHING GENERALLY SECTARIAN

It is contended, however, that morals and ethics must have the sanction of religion. Even so. But is the public school the place for this? Controversial difficulties arise when we come to define religion. In the words of a prominent writer, "religious life falls naturally and inevitably into sectarian molds." Professor George Albert Coe, in his book "A Social Theory of Religious Education," says, "Under existing conditions the law has to regard Protestantism in its totality as a sect over against Catholicism as another sect." For these two sects therefore to attempt to teach religion according to their respective viewpoints in the public school building means to introduce at once, elements that will make for religious controversy. For judging from history and experience *religious teaching that partakes of virile spiritual elements will always have a sectarian bearing.*

Let the public school continue its course of "Good Manners and Right Conduct," then let the homes and the churches buttress this work with their own programs of religious teaching, without the embarrassing and dangerous entanglements such as the proposed bill involves.

OBLIGATORY ATTENDANCE BAD IN PRINCIPLE

A further embarrassing feature of the bill is the provision which makes attendance *obligatory* for those pupils up to eighteen years of age, whose parents request it in writing. This means that young people in the adolescent period, eighteen years of age or under, would have to attend the class indicated by the parents even though they might have previously given their religious allegiance to another sect.

Thousands of young people in the Philippines are members of a church other than that of their parents. They have taken this step of their own will and accord. If these young people are forced to attend religious classes by action of the government, they will be taught hatred instead of religion, hatred of what they will regard as religious tyranny, and hatred of the schools which practice this tyranny. Trouble will ensue in families, in schools, and among students. If students do not oppose this encroachment on their consciences, it will be because they have been frightened into submission, and such frightfulness is contrary to religious liberty. *Young people may be made hypocrites by forcing religious instruction down their throats, but they cannot be made religious by this method.* The government ceased to be the tool of religious organizations twenty-six years ago. It must not begin again.

LEGAL ASPECTS

Dissent from the proposed bill may also be based upon prohibitions in the Organic Act of the islands. Section 3 of the Jones Law reads—

> "That no law shall be made respecting an establishment of religion or *prohibiting the free exercise thereof*, and that *the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed;* and no religious test shall be required for the exercise of civil or political rights. *No public money or property shall ever* be appropriated, applied, donated, or *used*, directly or indirectly, *for the use, benefit, or support of any sect*, church, denomination, sectarian institution or system of

religion, or for the use, benefit, or support of any priest, preacher, minister, or other teacher or dignitary as such."

The editor of the *Philippines Herald* in commenting upon the legal aspects of this matter, in the issue of December 10, 1923, said, "It is clear that both the letter and spirit of the American Constitution are against any compulsory teaching of religion. It is within the power of a parent to determine what should be taught to his child, but *the minute the power of the state is by law used to force the child to study a given religion there is violation of the constitutional prohibition.*

"We favor the teaching of religion to the children. But this is the business of the family and the church. *Its compulsory teaching by law is not possible under the American Constitution or the present organic acts of the islands.*"

SOME CONSTRUCTIVE SUGGESTIONS

The young people of the Philippines can be attracted toward religion if the proper efforts are made by the churches. We favor the extension of religious instruction to week days by all sects, thus giving religion an equal place as to time with arithmetic, grammar, and other study material of youth. This would make for a more normal and natural functioning of religion in the life of our young people.

In this connection attention might be called to the present law in the Administrative Code of the Islands which has been in force since 1901:

> ". . . It shall be lawful, however, for the priest or minister of any church established in the town where a public school is situated either in person, or by a designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those public-school children whose parents or guardians desire it and express their desire therefore in writing filed with the principal teacher of the school to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teacher shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, *and no pupils shall be required by any public school teacher to attend and receive the religious instruction herein permitted.* Should the opportunity thus given to teach religion be used by the priest, minister or religious teacher for the purpose of arousing dis-

> loyalty to the United States, or of discouraging the attendance of pupils at such public school, or creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the director of education, may, after the investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the public school building thereafter."

FINAL RESPONSIBILITY ON HOMES AND CHURCHES

It is clearly evident that we here have provision whereby religion may be taught *on a voluntary basis* in correlation with the public school time, under conditions fair and impartial to all, regardless of religious convictions. For those who favor religious instruction in the public-school buildings we believe this law is entirely adequate. It avoids the pitfalls of compulsion and infringement upon religious liberty. At the same time we contend that the strengthening of the religious teaching programs within the churches and the homes of the land, both on Sunday and during the week, furnishes the most fruitful method for the implanting of virile religious faith in the hearts and lives of our young people.

It is not known how much effect this article had, but at any rate the proposed bill was killed in the legislature. However, there is evidence to believe that the fight will be renewed, perhaps again and again. Those who favor such a program are numerous. And they are becoming stronger in their influence in the political realm.

Recently a Roman Catholic Conference was held in Manila, representing the Catholic forces of the islands. Several significant resolutions were passed among which was one calling for a united and persistent campaign to bring about compulsory religious teaching in the public schools. And recently in the states, "America," the famous Roman Catholic weekly said, "We need American Catholic laymen of firm faith, graduates of our Catholic colleges preferred, as teachers in the public schools of the Philippines. At present writing there is in these schools a force of only 300 American teachers. This is

700 short of the quota recommended by the Wood-Forbes report in 1921. If our Catholic college graduates could fill this quota, the experience for them would be invaluable, while their example in the islands would be a signal aid to the church."

Need of Prepared Protestantism.—Further comment is hardly necessary, but this point is surely evident. With the growing, united power of Romanism in the islands, as a result of their new aggressive policies, the time is coming soon when Protestantism must face the challenge for week-day religious instruction on a wide scale. We cannot always simply take a negative attitude. It is poor strategy to fight on the defensive. The best way to meet the agitation for compulsory religious teaching in the public schools would be for us to present a constructive plan and program, that would provide for week-day religious teaching with the compulsory element eliminated. It must be under the auspices of the churches, and it may or may not be correlated with the public-school program. That is a detail. But church and state must be kept separate. At the same time, there may be coöperation between these as is now being worked out in many places in America. The Van Wert, Ohio, plan for week-day religious instruction is highly suggestive as an adaptable method of procedure for the Philippines. One trained consecrated teacher, working under the joint auspices of the churches, gives religious instruction to most of the boys and girls in the public schools of that city, by a simple arrangement of a continuous schedule of alternating classes. The teacher gives her full time to the work, her program being similar to that of the music or art teacher in a public school. This makes possible greater unity in the instruction and requires a minimum

of supervision. There is also an economic advantage because the same equipment is used by the alternating classes throughout the day.[2]

Why should not the Seminary, the Wesley Foundation, and the various Student Centers unite in the task of attempting to train up a body of religious teachers who can do just such work as that suggested by the Van Wert plan adapted to the Philippines?

Herein is the weakness of Protestantism now. We are not prepared to take the field with a constructive program. So our present task would seem to be clear. We must get ready for a nation-wide program of week-day religious teaching on a scale vastly greater than that yet conceived.

A Proposed Substitute Bill.—The writer ventures to suggest a proposed substitute bill to cover the legal aspects of religious instruction as related to public schools. In making this suggestion we confess to a basic desire to try to find something which will command support from both Catholics and Protestants, and that may furnish the basis for improving the religious status of the young people of the Philippines. Certainly the existence of two armed camps in opposition to each other is not conducive to the religious welfare of anybody. The proposed bill follows:

A PROPOSED SUBSTITUTE BILL

Any child in the public schools of the Philippines, not more than eighteen years of age, whose parents or guardians desire it, and express such desire in writing, may be excused from the sessions of the school for one hour three times per week for the purpose of taking and receiving religious instruction conducted by some church or association of churches, or Sunday School Association, or other ecclesiastical

[2]Lotz, Philip Henry, Current Week-Day Religious Education, p. 37.

organization, the place for such religious instruction to be some church building or place other than the public-school building.

The petitions for such privilege shall be presented to the principal, who shall deliver them to the Superintendent of the Division, who shall fix the hour for such instruction, which time shall be distinct from that appointed for the recreation or recess of students. But no pupils shall be required by any public-school teacher to attend and receive the religious instruction herein provided for. The priest or minister or other person or persons designated to teach the religion classes, shall keep a record of the attendance and shall report the same to the Principal of the public school. Any pupil found guilty of truancy or otherwise abusing the above privilege, shall suffer the usual school penalties for such misconduct.

It is further provided that all pupils who do not attend the classes in religious instruction shall be required to spend the designated hours in classes of morals or ethics, or in supervised study periods in the public-school buildings.

There are three chief differences between this proposed bill and the present administrative code as quoted on a preceding page. First, three hours a week are proposed instead of one and a half hours. More time is needed if the work is to be placed on a basis where it will command equal respect with public-school work.

Second, some other place rather than the school building is to be designated for the religious classes. As noted in the quotation from the Jones Law, no public property can legally be used for the benefit of any sect or denomination. In view of the fact that virile religious instruction can hardly be given without having a sectarian bearing as between Catholicism and Protestantism, to use public-school buildings in the Philippines will always be a source of suspicion and misunderstanding.

Third, there will be more freedom of operation under this proposed law because of extra time and because of the removal of restrictions which would always exist with the use of school buildings. The churches would

then be free to map out their programs in detail for the achievement of such religious objectives as seem valid and desirable. The public school's relation then to such an enterprise becomes simply that of passive coöperation. Quoting the Educational Survey Commission, "The public school, though it should not in itself give such instruction, should at least give the opportunity for religious teaching."[3] This recognition of the rightful place of religion in the educational process would have a most salutary effect upon the formation of proper attitudes on the part of Filipino students.

Principles and Standards.—There are certain principles and standards that should be kept clearly in mind as we face this challenging task. Some of the following have already appeared either by direct statement or by implication in the foregoing discussion. They are placed here so as to give added emphasis to their importance in relation to week-day religious instruction.

1. Education is a unified process. It is incomplete without religion. Moral character loses its worth without the religious sanction and motive. The interests of the individual and nation demand that religion shall form a vital part of the teaching process.

2. Religious instruction as such cannot be given in the public schools. It is not their function. The fundamental principle of the separation of church and state forbids it. The National Education Association in America in 1903 said, "We must conclude, therefore, that the prerogative of religious instruction is in the church, and that it must remain in the church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into a mere deism

[3]Educational Survey Report, 1925, p. 100.

Handwork, Junior Boys, Candon, I. Sur
(See pages 127, 147).

Junior Girls' Hand-work, D. V. B. S.
(See pages 127, 147).

without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction."

3. The present one hour a week of the Sunday school is inadequate to meet the needs of the child from the standpoint of either education or religion. The church and the home, working together to give the child his full religious heritage, must have part of the time of the pupil during the week to meet the needs of the situation. One and a half hours on week days should be regarded as the minimum. But a total of three hours, as set forth in our proposed substitute law, represents what ought to be given. This is in addition to the Sunday program.

4. The principle of economy in time and money in conserving the spiritual resources of the nation, would seem to point out the need of a plan of time correlation between the public school and the teaching agencies of the churches. The setting apart of definite time from the regular school program would greatly exalt the importance of religion.

5. To take children out of the public schools entirely and put them in parochial schools for the teaching of both secular and religious subjects, is not in accord with the true spirit of democracy.

6. Week-day teachers of religion must be trained at least on a par with public-school teachers. The teaching must possess educational value equal to the work done in public schools. At the same time the teachers must be able to teach sympathetically and sincerely the religious material of the week-day curriculum.

7. Rooms and equipment should be of school-room type to maintain and preserve school atmosphere. There should also be material and guidance to help create a worshipful atmosphere.

8. The week-day religious schools should operate on a plan of coöperative effort representing the entire community and the various churches. There must be developed, through sane and persistent publicity, a community consciousness by which parents and churches shall be awakened to their responsibility and opportunity for the religious education of children and youth. They must be made to see the profound necessity for sympathetic and consecrated coöperation through the giving of time, thought, effort, and money for the common task of conserving the youth of the land for the Kingdom of God.

9. The curriculum for the week-day work should be psychologically adapted to the developing educational and religious needs of the child. The principles enunciated in Chapter VI apply in full force here.

10. The curriculum should be selected or prepared so as to make points of correlation with the curricula of the public school and the Sunday school. The public-school correlation will occur chiefly in the following subjects: reading, history, composition, geography, ethics, civics, and morals. If the lessons used in the week-day schools are separate and distinct from those used in the Sunday school, then correlation will be effected largely through supervision, whereby the Sunday-school teachers are kept informed so that they may relate their worship and service activities to the instruction which the pupil has received during the week.

11. The religious instruction given must be based on the recognized universal values in the Christian religion. It should not be anti-Catholic or anti-Protestant.

12. There should be adequate provision for worshipful and expressional activities.

13. There should be a definite plan of home visitation and home coöperation in order to insure the carrying over of instruction into proper attitudes and conduct.

14. All religious instruction must be on a voluntary basis, and without the use of public funds.

15. The responsibility for week-day religious instruction rests not upon the state, but upon the churches. Financial backing should come from the constituency of the churches within the community secured through a periodical canvass for voluntary subscriptions from patrons and others interested in the best welfare of the coming generation.

16. A plan of coöperative discipline should be evolved between the church school and the public school to cover truancy cases, and to help promote fidelity in the work done by the pupils. This can be effected without legal complications.

17. The question of public-school credit for work done in the religious classes may well be held in abeyance for the present. When high standards have been attained in the teaching force, in the quality of the curricula material, and in the supervision given to the whole program, then the matter of credits might be taken up for consideration with the educational authorities of the islands.

Provincial Associations.—One other extension agency is the Provincial Sunday School Association. In most of the provinces where the work is well established these organizations have been effected. The purpose is to organize the workers of a given province, to develop an esprit de corps, and to enlist them in the common task of promoting the welfare of the Sunday schools of their area. The preparation of the annual provincial convention program and the management of the convention are usually in the hands of the officers of the association. The Provincial Association is considered auxiliary to the Philippine Council of Religious Education.

CHAPTER IX

HOME COÖPERATION

A PROGRAM of home coöperation might also be termed a form of extension work. But since the home is one of the basic institutions of society along with the church, it seems appropriate to give this subject a separate chapter consideration.

The Need for Religion in the Home.—Dr. George Herbert Betts in his book entitled "Fathers and Mothers", says, "The religious education of the child must begin in the home. And most of it must continue to be given in the home. We cannot turn the religion of our children over to the church in the same way we give to the school responsibility for teaching them reading, grammar, and arithmetic. For religion is primarily a matter of attitude and not of knowledge."

The home has the child from earliest infancy. The early formative years are largely spent in the home atmosphere. The parent in the very nature of the case has a more intimate knowledge of his child than any ordinary teacher can have. The home influence is more continuous, regular, normal, and immediate. Evidently the home has been divinely ordained for the guidance of the spiritual life of its offspring. The home may seek help from other agencies, but it cannot surrender its function, or delegate its tasks to other hands. It is ultimately responsible. Character finds its basic influence in the atmosphere of the home. "Train up a

child in the way he should go." This is the scriptural injunction to the parenthood of the world.

Character Traits in the Filipino Home.—The industrial and social traits discussed in Chapter I emphasize the need for a functioning religion in the Filipino home. Among some there are unfavorable traits of character that need to be overcome, such as indolence, lack of thrift, cruelty, an obsession for gambling, untrustworthiness, dishonesty, deficient moral responsibility, laxity in meeting financial obligations, cheating in examinations, loose morality in sex relationships, and lack of a high driving life purpose.

This catalogue of shortcomings may sound severe. In fairness it ought to be said that these vices are not universal. There are multitudes whose standards of rectitude would challenge comparison anywhere. Indeed, there are many virtues that give high promise for the future. They furnish encouraging points of contact for a program of religious education. Among the favorable traits may be mentioned innate courtesy and politeness, self-effacement, lavish and gracious hospitality, loyalty to family ties, intense love for children, deep love and respect for parents, personal cleanliness, dignity and self-respect, capacity for culture and education, deep emotions, and an innate instinct for religion.

While the Roman Catholic church in the past has made but a lame connection between religious profession and life, it has given many forms and practices that have made the Protestant approach easier than where it has had to combat the deeply intrenched ideas of paganism. It has upheld the cross. It has pictured Christ in his love and suffering. God is real in the Filipino thinking. This is vital and full of hope. Our task then is to capitalize these virtues. We are to utilize the love

and the loyalty and the self-effacement which we find in the family circle, and make these virtues the motivating power back of a religious program within the home.

The Family Worship League.—It was with these considerations before it that the Executive Committee of the Sunday School Union, in July, 1923, authorized a special committee on Home Religion to undertake the preparation of plans whereby the Filipino home might be brought to a higher realization of its religious obligation and opportunity. The committee's first step was the publication of a special leaflet (written by the Reverend S. W. Stagg) containing plans and suggestions for carrying on family worship. Pledge cards were provided for enrolling parents who would promise to institute and continue family worship as a daily program. As a further incentive a certificate was prepared so that each family might have a reminder of its covenant. The term "Family Worship League" was adopted to emphasize the idea of a united movement, so that the family taking the pledge would understand that they were associating themselves with a multitude of others of like mind and purpose.

This certificate is usually placed upon the wall in the home, thus becoming a constant reminder of their vow. It also incidentally gives further publicity to the movement among visiting friends. These leaflets, cards, and certificates have been issued in English and several dialects.[1]

Methods of Promotion.—Pastors have been the chief promoters of the Family Worship League. They have emphasized it in their preaching. They have

[1]Samples may be secured from the Philippine Council of Religious Education, Box 2235, Manila, P. I.

promoted it in their pastoral visitation. They have seen in this movement a method of approach to the problem of religion in the home, making it easier for the pastor to talk with his people about their obligations towards their children.

The Sunday School Journal has given much publicity and prestige to the movement. Letters, news items, articles, and suggestions concerning the progress of the work have been freely published.

A very effective drama entitled "Pastor Juan and the Family Worship League", written by the Reverend J. W. Moore, has been published and circulated widely. It has been given at several conventions in dialect. It always arouses interest, and is productive of real results. It shows in a graphic way how family worship may be promoted by any pastor or worker, and made a vital part of the church and community life.

When Bishop Charles Edward Locke[2] heard of the inauguration of this movement, he wrote a letter to the general secretary in which he said:

"I cannot tell you how gratified I am with this great work of ths Philippine Islands Sunday School Union. I wish to request all Methodist missionaries and Filipino pastors to heartily coöperate in this campaign. I do not know of anything which will so advance the Christian interests of our beautiful Islands as to introduce family prayer in all the homes of our people. The religious progress of the nation depends upon the Christian integrity of our homes, and there is nothing that can so bless the developing children of the home as to unite in daily worship in the family circle.

"I wish you to quote me on all occasions as giving my heartiest support and coöperation in this most commendable undertaking."

This good word from the bishop greatly accelerated the progress of the work.

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[2]Bishop Locke was resident Bishop of the Methodist Episcopal Church in the Philippines from 1920 to 1924.

Results Achieved.—The annual report of the Sunday School Union for 1926 prepared jointly by Rev. Cipriano Navarro and Rev. Manuel A. Adeva, associate secretaries, had the following to say under the heading of "Family Worship":

"The Family Worship League has brought hundreds of homes closer to the church. It has transformed the homes into altars of worship and the churches into devout consecrated congregations.

"More than 1000 families have joined the League, 600 of which have received sealed certificates. Hundreds of leaflets and cards in dialect and in English have been sent out to pastors and missionaries who are stimulating and promoting the work."

Future Needs.—Considering the constituency of Protestantism it is evident that the above is only the beginning of what ought to be achieved. The movement needs to be greatly extended. More literature should be provided for the guidance of parents in making family worship real and vital. There must also be a larger measure of coöperation on the part of the homes before the church can fully realize its objectives in the religious training of childhood and youth.

First, the church has a right to expect that the home shall furnish *models for imitation.* Children are born imitators. The first essential in the character development of the child is a father and mother who will be such Christian models as they might wish to see reproduced in the lives of their children. Grace at meals, bible reading, family prayers, religious story hour,—these will help in creating a desirable home atmosphere, and in achieving Christian living. But the danger of formality is ever present. Parents must see to it that religion is reflected not merely in the formal ceremonies of worship, but also in every word and deed.

Second, there ought to be *formal instruction in religion* and a careful *supervision of activities*. This can well be done through coöperation with the Sunday school in securing home study of the regular weekly lessons. A system of monthly reports might be devised to be taken home from the Sunday school by the children. This report should give the child's attendance record and his credit standing on the basis of certain things done according to the school's requirements. It might also indicate definite help which the parents could give in guiding the child's home study, reading, and activities. The home is the natural place for the child to learn to share responsibility, develop unselfishness, learn helpfulness, and practice obedience. Church and home should work together for the achievement of the common goal.

How to Secure Home Coöperation.—But the chief difficulty and problem is *how* to secure this home coöperation. It is recognized that the home needs direction and help from those who may be trained to lead. Denunciation for family negligence will not avail. Many Filipino parents have failed through ignorance. They are solicitous for their children and want help and guidance. What shall the church do?

First, the *preacher's prophetic function* must find larger application in relation to the home. The pulpit should stress the significance of parental responsibility. The minister must look upon every parent in his congregation as a teacher with even greater functions to perform than the regular Sunday-school teacher. For this reason parents need vision and inspiration to lift them out of tendencies to self-complacency.

Second, specific training is needed. *Parents' classes* should be provided as a regular part of the church school work. In the words of Dr. Henry F. Cope, "How else

shall they be trained to take the home and family in terms that will make for happiness and usefulness? It is high time to take seriously the task of educating people in religious efficiency in the home"[3].

Training Courses for Parents.—An umber of excellent courses have been produced in the states, some of which with slight adaptations might be used in the Philippines. The basic principles of parent training and child nurture are universal. These classes should provide ample time for questions and free discussion. Problems and solutions must be made concrete.

The following books and courses are recommended:

Henry F. Cope, "Religious Education in the Family."
George Hodge, "The Training of Children in Religion."
E. H. Abbot, "On the Training of Parents."
E. P. St. John, "Child Nature and Child Nurture."
S. M. Gruenberg, "Sons and Daughters."
Forbush, "Child Study and Child Training."
Patterson DuBois, "Beckonings from Little Hands."
"The Culture of Justice."
"Fireside Child Study."
"The Natural Way."
George Herbert Betts, "Fathers and Mothers."
Elizabeth Harrison, "A Study of Child Nature."
"Misunderstood Children."
Edward Bok, Editor, "How Shall I Tell My Child."
"When A Boy Becomes a Man."
Richardson, "Sex Culture Talks to Young Men."
Moxcey, Mary E., "Parents and Their Children."

For other books furnishing material for use in family worship, for reading and story-telling with the children, reference is made to Dr. Cope's pamphlet on "Religious Nurture in the Family," Bulletin No. 11, published by Religious Education Association.

Rev. Proculo Rodriguez, former associate secretary of the Sunday School Union, has adapted Miss Moxcey's

[3]Cope, Henry F., Religious Education in the Family, p. 2.

book on "Parents and their Children", selecting parts which he deemed of immediate value to Filipino parents, and introducing Philippine illustrations where it seemed expedient. This has been translated into the Eastern Visayan dialect and is being used in parent-training classes.

Young People's Classes on Home-Making.—There should also be special classes for young people over eighteen years of age, the young men and young women meeting separately, where they could study the principles and problems involved in founding a home. The class perhaps should not have any special name to indicate its work, lest some might feel embarrassed to enter. At the same time young people are interested and if properly guided will respond eagerly to such a course. If domestic science is a good thing, if Sunday-school teacher training is a good thing, surely this is equally if not more important. Let teachers be chosen who are tactful, sympathetic, and grounded in fruitful experience. Discuss actual situations and problems. Encourage free participation. At the same time let the discussion be wisely guided to definite objectives.

Parent Teacher Association.—Another means for effecting larger coöperation between the church school and the home is through a properly functioning Church-Parent-Teacher Association. It should be analogous to the Parent-Teacher Association of the public school. Its direct object will be to promote more intimate and coöperative relations between the church and the home, and assist parents in the moral and religious training of their children. It will also relate itself to any and all community work which affects the welfare of the home.

There might be such committees as follows to plan the Association's activities,—publicity, membership, curri-

culum and literature, program, social visitation and survey, and parent's problems. The Association should meet monthly or oftener if possible.

Among the topics and problems to be considered the following are vital,—sex instruction, family worship, discipline, amusements, educational value of play, Sunday observance, reading, making home attractive, children's lies, quarrels, fighting, dishonesty, vocational guidance, the child's companions, training for citizenship, and making religion real to our children. It is not contemplated that all of these subjects will be covered in a year's study. On the monthly plan of meeting it might be well to spend a year on two or three important topics, noting various phases of the problems.

Under the visitation and survey department, a religious survey of the church community might be made. The information thus gained would serve to guide more effectively the church and church school in their work for the home.

The Supreme Challenge.—The greatest task confronting the church and society today is that of raising up a generation that shall be imbued with the highest ideals and loyalties of moral and religious character. It is time to recognize that the home is a foremost factor in relation to this problem. The church must continue its regular activities. Preaching must go on with increasing dynamic. The Sunday school must grow in efficiency. The week-day program of religion must become an established fact. But basic to all of these is the home. These various activities must therefore blend together in the one supreme objective to make the home Christian. Otherwise the whole structure will fall. For parents will determine in large measure the destiny of their children, and to that extent the destiny of the race.

CHAPTER X

GENERAL SUMMARY

The Need for Protestant Christianity.—Throughout our study thus far there has been revealed an overwhelming need in the Philippines for Protestant Christianity. While recognizing that the Roman Catholic Church has made certain contributions during its three centuries and a half of domination, as previously pointed out, there are serious indictments which any open-minded historical study must inevitably reveal. Intolerance, religious oppression, keeping the masses of the people in ignorance, denying them the Bible, capitalizing their superstitions, exploiting them for financial gain, interpreting religion in terms of external ceremonies and blind subjection to an ecclesiastical hierarchy, immorality among some of the clergy—these are the tragic shortcomings which in fairness to the truth have to be set down against the old ecclesiastical régime.

The Reaction Against Ecclesiastical Tyranny.—Consequently when America in 1898 unfurled the stars and stripes over Manila, and proclaimed to the people freedom of conscience and liberty of thought and life, we find a decided reaction expressing itself against the tyrannical rule of the Spanish friars. It was like the deliverance of slaves from their chains of bondage. Loosed from the religious moorings of the past, there is evidenced today a tendency to swing to the other extreme. It is simply a repetition of what occurs in every ecclesiastically dominated country when ignorance and

oppression are displaced by education and freedom. Skepticism and infidelity are making their inroads. Unless Protestantism shall undergird the marvelous educational work of the government with a program of religious education that shall reach over into life and make religion function in the thought and conduct of the coming generation, helping them to see that there is a more excellent way than that of dead formalism as handed down by the past, there is imminent danger that the latter condition of the Philippines shall be worse than the first.

A Challenging Opportunity.—The program as carried on by the united forces of Protestantism during the past thirty years, as described in the preceding pages, shows much that is full of encouragement. There is no occasion for despair. Rather there is much to give hope. The responsiveness of Filipino childhood and youth to a program of religious teaching, even as meager as it has been, presents a challenging opportunity of startling proportions and significance. The progress of the work is its own best justification. It is both an apologetic and at the same time an assuring promise for the future. The youth with their natural idealism are open to the truth. They are asking for guidance. They are seeking for light. They will listen to our message. But it must be a message that vibrates with reality. They are done with the sham and subterfuge of a shameless ecclesiasticism. And they furthermore demand that our Christian practice as a nation shall correspond to our Christian profession.

The Call for Leadership.—To meet this challenge of the new day calls for leadership—leadership that has vision, consecration, training, and courage of the highest order. The time has passed when men of inferior parts

can command a following in the Philippines. The ministry, the teachers in Sunday schools, vacation schools, and week-day schools, missionaries and Filipino workers throughout the field, must see the vision splendid and with a new passion for sacrificial achievement prepare for the larger service of tomorrow. With a new appreciation of the opportunity and significance of the God-given task, we shall listen to the poet as he sings,

> "An angel paused in his downward flight
> With a seed of truth, and love, and light.
> And he said, 'Where must this truth be sown
> To bring most fruit when it is grown?'
> The Master heard, and said as He smiled,
> 'Go plant it for me in the heart of a child.' "

The Curriculum Needed.—But there must not only be leadership. There must be better tools. The materials of instruction must be selected and developed according to the highest standards of religious education. As noted in a previous chapter, our religious curriculum for the future must be graded, comprehensive, socially centered, indigenous, integrated and unified. It must be child-centered, not material-centered or institution-centered. It must measure up in literary quality and mechanical aspects to the public-school textbooks if we shall command the highest respect of pupils towards their work. To meet this need, lesson writers of ability and familiarity with Filipino thought and life must be used and paid for their services. It is only through a body of trained teachers and a selection of materials of instruction that will make religion function in the life of the child, that the church can adequately discharge its obligation.

Higher Standards Required.—New standards must be adopted and maintained in all phases of organization,

administration, and extension. The educational process must be recognized as a unity. Overlapping organizations must be unified. The program must be one. Our objective is not to promote and build up and preserve an organization, but to develop personality so that it will function in Christian living.

More Time for Religious Teaching.—More time must be made available for the teaching of religion. While the public school cannot teach religion as such, it should at least make possible the opportunity. An allowance of three hours a week on public school time, would give religion its deserved place in the week-day educational process. This in itself would have a wholesome effect on the minds of students.

But it will avail little to ask for and receive this concession of time unless we shall be able to occupy the field with a worthy program. Leaders must be trained. Curricula material must be developed. We must prepare for a nation-wide program that will make past efforts seem small and insignificant.

Religion in the Home.—The home must be brought to a new vision of its responsibility. What parents are is the most potent influence molding the child's character. The child spends most of his time under the control and influence of the home. Of the 168 hours of the week, 141 are under the control of the home, 25 hours being spent in the public school, and about two hours in the church and Sunday school. The home influence is thus more continuous, more regular, and more intimate. In the light of these facts the home has a religious function which it cannot surrender to any other agency. As emphasized in the last chapter, home religion must have a larger place in the program of the future.

A family worship scene. Religious training must begin in the home.
(See chapter IX).

Candidates for the Primary department, Tiagan children.

Filipino children love stories.
(See chapter IX).

Difficulties to be Overcome.—Considerable has been said in previous chapters about the difficulties that beset our pathway. This has not been done with any thought of giving up the task as impossible. Rather the purpose has been to acquaint the reader with all the facts that bear on the situation. To gloss over and ignore the difficulties would be just as ignoble as to run away from them in a spirit of cowardice. The difficulties of language, financial limitations, untrained leadership, meager equipment, unsatisfactory curriculum, cannot be passed by. They must be met and overcome.

When the five thousand pressed upon Jesus, he was moved with compassion, and he had no other thought than that of ministry to their needs. But the disciples saw only the difficulties. They said, "Send the multitude away, that they may go into the villages, and buy themselves victuals." But Jesus said unto them, "They need not depart; give ye them to eat[1]."

The Financial Challenge.—Is this not after all the challenge confronting the Christian forces both here and in America, in relation to the multitudes who are hungry, but for whom spiritual food is lacking? They have not the means. They cannot buy for themselves.

A nation is in process of building. What we would put into the nation's life must be put into the nation's schools. How shall the Philippine leadership of the future be characterized? Shall it be mammon-centered or Christ-centered? Shall it be selfish or altruistic? Shall it be motivated by the lust of power and selfish aggrandizement or shall service be its watchword? It will largely depend upon the quality and extent of the

[1]Matt. 14, 15, 16.

religious education program as carried on by the forces of Protestantism.

Benjamin Kidd said, "Give us the young. Give us the young. And we will create a new mind and a new earth in a single generation[2]." A tremendous Protestant Youth Movement is on in the Philippines. It can become the leavening influence to change the whole life of the nation. To undergird the childhood and youth with religious training and moral character which will fit them to take their places in a Christianized social order—this is the challenging task ahead.

[2]Benjamin Kidd, Science of Power, p. 309.

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As noted in the Introduction the writer has been intimately connected with the missionary and religious education work in the Philippines since November, 1914. Having traveled extensively through all parts of the islands, it has been his privilege to gain considerable first-hand information concerning the country, the people, and the problems connected with work among them. This personal knowledge in the nature of the case has provided a basis for what appears in the preceding pages.

In addition there are a number of primary sources to which there has been free access. These have yielded considerable authoritative data bearing specifically on the study. Practically all of them are referred to in the foot-notes, some quite frequently.

Of the secondary sources, those which have been most directly helpful are marked with an asterisk (*). Other authorities have been added because of their indirect aid in furnishing a background of religious education thinking.

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Appendix A.

REVISED CONSTITUTION PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION

(ADOPTED BY THE NATIONAL CONVENTION, NOVEMBER 8, 1929.)

PREAMBLE

1. We recognize it to be the right and duty of each denomination through its properly constituted Sunday School authorities to direct its Sunday-school work.

2. We recognize that in the field of religious education, there is need for coöperative efforts between the various denominations, between the several denominations and organizations, and among the general organizations themselves, and that there are problems in religious education that can best be solved by such coöperative effort.

3. We recognize that in the field of religious education, the local community and local institutions and organizations have rights of initiative and local self-government.

4. We recognize the rights of the coöperating local churches and organizations to be represented as such in the direction and control of any community movement, which has for its purpose the training of workers for the local churches or the religious instruction of the children of the churches.

ARTICLE I.—*Name*

The name of this organization shall be "THE PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION", this name having been adopted in February, 1928, in lieu of the former name, "Philippine Islands Sunday School Union."

ARTICLE II.—*Purpose*

The purpose of the Philippine Council of Religious Education shall be to promote organized Sunday School work and other phases of religious education, to encourage the study of the Bible, and to assist in the spread of the Christian religion.

ARTICLE III.—*Headquarters*

The Headquarters of the Council shall be in the City of Manila.

ARTICLE IV.—*Finance*

The Council shall be supported by voluntary offerings from schools, from individuals, the World's Sunday School Association, Mission and Church groups, and from other sources.

ARTICLE V.—*Relationships*

The Philippine Council of Religious Education shall be considered an auxiliary of the National Christian Council of the Philippines. As such it shall endeavor to correlate its activities with the entire program of the National Christian Council. It shall, however, have freedom of initiative in devising ways and means for promoting religious education throughout the islands.

Its budget, coming as part of it does from sources outside the islands, shall be maintained intact and separate from the funds of the National Christian Council, and shall be administered by the Executive Committee of the Council of Religious Education for the distinctive purposes for which the latter exists.

It shall make an annual report of its activities to the National Christian Council.

2. The Philippine Council of Religious Education furthermore shall be considered an auxiliary organization to the World's Sunday School Association in conformity with the plans and policies of that organization.

3. The Provincial Sunday School Associations or Councils of Religious Education shall in like manner be considered auxiliary organizations to the Philippine Council of Religious Education.

ARTICLE VI.—*Convention*

1. There may be held biennially, at such time and place as the Council may direct, a National Convention of Religious Education with such program as the Council may provide.

2. The Biennial Convention shall be a delegated body composed of:

a. The Officers of the National Convention.
b. The official membership of the Council of Religious Education.
c. The employed staff of the Council.
d. The members of the standing committees of the Council.
e. All missionaries and ministers in good standing in the Evangelical denominations.
f. All Sunday-school superintendents and presidents of young people's societies.
g. Additional delegates from the Sunday-schools and young people's societies of the islands on the following basis: one delegate for each fifty members or fraction thereof, it being provided that each organized Sunday-school and young people's society shall be entitled to at least one delegate in addition to the representatives mentioned in sections *e* and *f* above.

3. The officers of the Convention shall consist of a President and three Vice-Presidents. The Recording Secretary and the Treasurer, elected by the Council as hereinafter provided, shall serve as Recording Secretary and Treasurer for the Convention.

ARTICLE VII.—*Executive Committee*

1. The members of the Executive Committee of the Philippine Council of Religious Education shall be regarded as the Council in its official capacity.

2. The members of the Executive Committee shall consist of:

a. Ten members elected by the biennial Convention.

b. Denominational members chosen officially by their respective groups as follows:

Four members from the United Evangelical Church.

Four members from the Methodist Episcopal Church.

Two members each from the Church of Christ (Disciples) and the Baptist Church.

One each from other evangelical churches recognized by the Council.

c. Persons, not exceeding five in number, selected by the Council itself as members at large, because of special fitness for membership on the Executive Committee, irrespective of denominational or other relationships.

3. Unless otherwise provided for by the denominational or other organization making the appointment, the term of office of the members of the Executive Committee shall be two years. Vacancies in the Executive Committee shall be filled by the body whose representative has ceased to be a member of the Executive Committee, except that the Council itself shall have power to fill the vacancies occurring among the representatives provided for in sections *a* and *c* above.

4. The Executive Committee shall organize by electing a Chairman, a Vice-Chairman, Recording Secretary, and

Treasurer. It may at its option elect an Honorary President. The Chairman of the Executive Committee and the General Secretary shall be members ex-officio of all committees of the Council.

5. The Chairman of the Executive Committee, with the approval of the General Secretary, shall be authorized to fill all vacancies, as they may occur between the meetings of the Council, in the membership of all standing and special committees.

6. The Executive Committee shall hold at least one regular meeting each year at such time and place as may be determined by themselves, failing in which it shall meet at the joint call of the Chairman and the General Secretary.

7. Special meetings may be called if in the judgment of the Administrative Committee it seems necessary. It shall be the policy to direct the activities as much as possible through the year under the supervision of the various standing committees.

8. The Executive Committee shall have power to fix the time and place for the National Convention, and shall, directly or through special committees, prepare the program and make all necessary arrangements.

9. The General Secretary shall be chosen jointly by the World's Sunday School Association and the Philippine Council of Religious Education for such term of service as shall be mutually determined. His salary shall be fixed by the joint action of these two organizations as long as this is desired by the Philippine Council of Religious Education.

10. The Council shall elect, after nomination by the General Secretary, directors of the different departments as may be deemed necessary, for carrying on the work of the Council within the limitations of the budget.

It shall also determine the general policies that shall govern the program of work.

11. Nine members of the Executive Committee shall be considered a quorum for the transaction of business.

12. The Council shall make a report to the National Convention of its activities during the interim between conventions.

ARTICLE VIII.—*Standing Committees*

1. The Executive Committee shall appoint or secure the appointment of the following committees: Administrative, Curriculum, Leadership Training, Children's Work, Young People's Work, Vacation and Week-day Religious Instruction, and such other committees as the work may demand.

2. The Administrative committee, consisting of nine members, shall, among other duties, meet at the beginning of each year to estimate the amount of money which may be expended in various activities during the current year. This committee shall meet from time to time as may be necessary to advise with the General Secretary concerning the business and financial administration of the Council.

3. The Curriculum Committee shall be chosen in the following manner:

(1) Two members each from the United Evangelical and the Methodist Episcopal Churches; one member each from the Disciples and the Baptist churches and from any other evangelical churches recognized by the Council,—these to be officially chosen by the denominations through their official bodies.

(2) Six co-öpted members elected by the Council itself from (*a*) missionaries; (*b*) professional

educators; (*c*) Sunday School teachers, who may be pastors or laymen.

(3) This committee shall attempt to supervise the task of preparing, collecting, editing, and publishing the material needed in the various phases of religious education throughout the islands.

(4) The other committees named shall have supervision over the various activities that are common to their respective fields.

ARTICLE IX.—*General Secretary*

The General Secretary shall be the Executive officer of the Council. It shall be his duty to initiate and promote plans and movements for the development of the religious education work throughout the Islands.

ARTICLE X.—*Treasurer*

It shall be the duty of the Treasurer to take charge of all monies belonging to the Council, together with the appropriations coming from the World's Sunday School Association and other sources both in America and the Philippines, giving proper receipts for the same when received, and paying out the same on order of the General Secretary. He shall keep a complete record of all transactions and submit an audited statement of the same to the Executive Committee.

ARTICLE XI.—*Amendments*

This Constitution may be amended or altered at any regular or special meeting of the Executive Committee by a two-thirds vote of the members present and voting, provided that at least a fourteen-day notice of such proposed changes shall have been given to each member of the Executive Committee, resident at the time in the Islands.

Appendix B.

MINUTES OF EXECUTIVE COMMITTEE, PHILIPPINE ISLANDS SUNDAY SCHOOL UNION

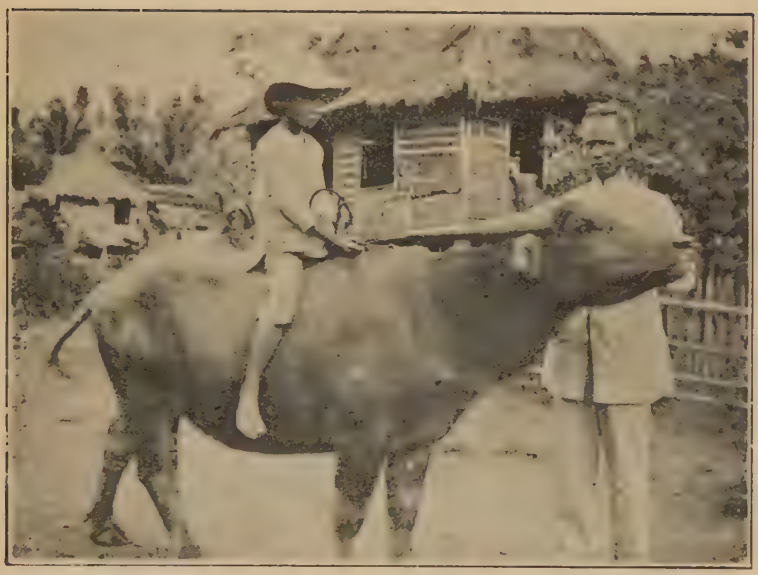
September 14, 1920

A called meeting of the Executive Committee of the Philippine Sunday School Union was held at Ellinwood Dormitory, September 14, 1920, the following persons being present: Dr. M. A. Rader, Dr. G. W. Wright, Dr. C. R. Hamilton, Rev. W. H. Hanna, Rev. W. H. Widdoes, Mrs. J. L. Hooper, Rev. A. L. Beckendorf, Mr. Estanislao Padilla, Rev. E. T. Cruz, and Rev. A. L. Ryan. Prayer was offered by A. L. Beckendorf. W. H. Hanna was elected chairman of the meeting.

Mr. Ryan read the "Essential Features of a Proposed Plan for the Unification of the Sunday School Work in the Philippines." It was stated by Mr. Ryan that this agreement had been accepted by the Board of Sunday Schools of the Methodist Episcopal Church and the World's Sunday School Association.

It was stated that the Methodist Board of Sunday Schools is now putting about $4,600 into the work of the Islands. Mr. Ryan then proposed that the other missions might assume commensurate appropriations as follows:

Presbyterian	$3,000.00
United Brethren	1,000.00
Christian Mission	1,000.00
Baptist	1,000.00
Congregational	600.00



En route to Sunday School.

A Primary Class meeting under the trees.

D. V. B. S. children at play.
(See pages 127, 147).

This with the Methodist's would make a total of $11,200 coming through denominational channels.

After discussion, the following motion was unanimously passed, "Moved and carried that this committee approve the plan of unification as presented in the 'Essential Features,' together with the tentative budget as suggested for the various Missions, and that we furthermore recommend that the various mission agencies of the Islands give favorable consideration and action to the above budget as soon as possible."

Appendix C.

PLANNING FOR THE FUTURE

The Findings Growing out of the Popular Conference held in Manila, March 19 to 23, 1929

Summarized by

WADE CRAWFORD BARCLAY, D.D.

1. **The church and religious education.**—(a) There is a growing interest in religious education in the local churches, although the work is not definitely and systematically planned; church boards do not feel as much responsibility as they should for the Sunday school and, to many of the workers, religious education means no more than a poorly organized Sunday school doing teaching of a poor quality. (b) Pastors should be led to assume more definite leadership in the religious education work of the church. (c) The facilities of the Union Theological Seminary for the training of pastors in religious education should be increased. (d) Very great need exists for the interpretation and practice of religion in moral and ethical terms. To this end it is important for the curriculum of the church school to be increasingly life-centered.

2. **Religious education and the home.**—(a) Churches have woefully neglected to take advantage of the opportunity provided by the home for teaching morals and religion. (b) Materials for use in the home are lacking. Courses are needed for groups of parents, as also stories for children; pictures, calendars, and mottoes for the walls, which are much esteemed by Filipino people,

and usable material for family worship. Materials are required in the dialects as well as in English. (c) Few church schools have effective home departments. These might be made a very effective agency. (d) Special days such, for example, as Mother's Day, should have a larger emphasis. (e) Churches should coöperate more fully and effectively with parent-teacher associations being promoted in connection with the public schools, and with the W. C. T. U., in their ministry to the more intelligent and wholesome home life.

3. **Sunday schools.**—(a) Ten per cent increase annually in number of Sunday schools is a reasonable objective. The total number of evangelical schools in the Philippines should be steadily increased until they approximate the number of towns and barrios. (b) There is very great need of improvement in the direction of a more complete organization and a more orderly program; more adequate facilities in the way of buildings, equipment, and supplies; and a better trained, more consecrated and active leadership. Teachers commonly do not appreciate the importance of utilizing existing pupil interest through participation and class discussion, the frank facing of life problems, and sharing in concrete ways the work of the church. (c) The pioneer type of Sunday school affords an excellent sphere of service for young people in the Philippine Islands and can be effectively utilized in teacher training based on the project principle. There is opportunity in unorganized territory for the establishment of a very large number of these schools. (d) A large proportion of Philippine Sunday schools classify as semi-organized. Most of the schools of this type are making very little progress. Retarding influences include general conservatism and unwillingness to do anything other than what has always

been customary; lack of perseverance on the part of workers; very inadequate housing and equipment; lack of interest and vision on the part of leaders of capacity and financial ability. (e) Few well organized Sunday schools are to be found. One of the most urgent needs is to have at least one well conducted Sunday school in each district which may serve as an object lesson and model.

4. **Young people's societies.**—(a) A much larger group of young people are reached by the young people's societies than by the Sunday school. (b) A need exists for increase in number, and development of program, of institutes. They may be made one of the most effective means of securing definite decisions for the Christian life and for enlistment in Christian service. (c) Little has been done in the preparation of special materials for young people's groups. The meeting of this need is important as a means of increasing effectiveness, both of the local organization and of the institutes. (d) There has been too much of a tendency merely to copy American programs. The problems of Filipino young people have been ignored or neglected. Study and research is needed in this field, to be made the basis for the selection of discussion courses, devotional topics, and program activities.

5. **Leadership training schools.**—(a) Training schools for ministers and employed women workers are essential to the success of the total program in the Philippine Islands. (b) Teaching materials more closely related to the customs, conditions, and needs of Filipino life and needs are very much needed. (c) Most of the courses now given are too theoretical. More emphasis is needed upon the project principle in teaching, and upon practice teaching under supervision. (d) The

facilities of the training institutes for short term courses should be increased. Under economic conditions in the Philippines there are many devoted lay workers who cannot pursue a complete training course. Local churches are sadly in need of leaders and teachers. Much might be done by the training schools toward meeting this need through courses of intensive training. (e) Filipino pastors in many instances lack interest in and ability for religious work with children. All training institutes should offer at least one required course in principles and methods of children's work, in which supervised practice in teaching, and preaching to children, should be a requirement. (f) Facilities are required for the advanced training of teachers of the leadership training schools. Provision should be made for graduate work in religious education for a few carefully selected, mature teachers.

6. **Training for leadership and teaching.**—(a) The Standard Training Course has been in use in the Philippine Islands for a number of years and has proven to be well adapted. (b) The deficiencies in general education of many leaders and teachers make it desirable to increase the total number of lesson units to one hundred and fifty as a minimum. (c) Training should be offered on three levels: (1) For those who have not had more than intermediate school education; (2) For High School graduates; (3) For dialect speaking leaders and teachers. (d) While some textbooks produced in America are well adapted for use in the Philippines there is an urgent need for a number of more simple and detailed textbooks. Certain of these should be original while others may be adapted. (e) Among the most urgent needs are: (1) Textbook on the pupil based on the results of original child study in the Philippines;

(2) Organization and administration of the Church School, with present local situations in the Philippines taken into consideration; (3) Message and program of the Christian religion, written with the religious inheritance of the Filipino people in mind; (4) Principles of teaching, written from the standpoint of the project principle, with projects suggested which are possible under existing conditions in the Philippines.

7. **Religious education in the dormitories.**—Unmeasured possibilities for influencing the lives of young people exist in connection with dormitories. (a) That these shall be realized it is necessary that the dormitory shall be regarded as a center for religious education. (b) Very careful attention should be given to the administration of dormitories. Certain principles of administration based upon experience should be closely observed. (c) A carefully prepared program of activities for the year should be outlined and diligently followed. (d) There should be at least one girls' dormitory in each High School center under the direction of a full-time woman worker, and also one boys' dormitory with a qualified full-time married couple in charge.

8. **Worship.**—(a) Lack of appreciation of the place and importance of worship in religious education is very evident in the Philippines. Worship has not had the attention it deserves, either in Christian family life or in the service and programs of the local churches. (b) Suggestive worship programs for the children's and young people's departments of the Sunday school are very much needed. (c) An agency is required charged with responsibility for working out suitable plans for churches, church school buildings, and recreational halls, adapted to Philippine culture and climatic conditions. (d) More attention to the content and the forms of

worship is necessary in the training of ministers. Pastors should be urged to endeavor to create and maintain more of the spirit and attitude of worship in the church service.

9. **Religious education and the state schools.**—The most recently published statistics of the Director of Education (Sept. 1928) show 1,111,509 pupils in the public schools of the Philippine Islands, slightly over 35 per cent of the total population. Of this number 198,765 were in the intermediate grades, and 68,635 in the secondary grades. (a) Filipino students are wide awake, open-minded, and religiously responsive. They are much interested in social and religious problems. They receive with eager attention a Gospel message which relates itself to the social, economic, and spiritual needs of the Filipino people. (b) The present student program includes dormitories in the principal provincial centers; the holding of popular mass meetings, with evangelistic addresses or as forums, and the organization of Bible study classes and leadership training classes in the dormitories. But these lines of work have not been as vigorously promoted as is desirable. A large field exists for the extension of these and other activities. (c) There is opportunity and need for greatly increased coöperation with the public schools, although this must be carried on tactfully and with appreciation of the complexity and difficulty of the situation. (d) The concensus of opinion of evangelical workers is that the teaching of religion should be within dormitory groups or in week-day schools, rather than in the public schools.

10. **The problem of language.**—(a) The language problem in the Philippines is extremely complicated and its final solution can only be determined by long continued experimentation. The churches are maintaining

preaching and Sunday school teaching in Tagalog, Ilocano, Panayan, Pampanga, Pangasinan, Bicol, Cebuano, Ibanag, Zambales, and Samareño. Probably not more than one per cent of the people use English in their homes. Four-fifths of all of our Sunday–school work is conducted in dialect. Most of the preaching also is in dialect. (b) However it may be with future generations, if we are to reach the generation now growing up in the Philippines to any large extent we shall be compelled to use the dialects both in preaching and teaching and through the medium of the printed page. (c) Textbooks and literature for the training of dialect-speaking Sunday-school teachers also are required.

Appendix D.

ANNUAL SUNDAY SCHOOL REPORT

IMPORTANT NOTICE TO PASTORS AND SUPERINTENDENTS. The Philippine Council of Religious Education desires an annual report from every Sunday school in the islands. This is necessary so that we may render proper reports to the Boards in the states. And secondly, it is necessary so that our office may be of the largest possible service to each and every school.

The pastors and superintendents must see that these reports are properly made. Not to do this will deprive you and your workers from receiving certain helps from this office. Use a separate blank for each Sunday school.

Remember also that these reports will become the basis for judging of the comparative progress of the Sunday schools in the Province or District, and for the awarding of the Banner. The grading will be on the percentage basis so that the small Sunday school will have an equal chance with the large Sunday school.

Bring this report to the Convention. See that all questions have been answered. Also bring your secretary's book and treasurer's book for the inspection of the Contest Committee.

After the committee has tabulated your report, it will be returned to you, so that it can be kept on file for your future reference.

PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION,
BOX 2235, MANILA, P. I.

REPORT

1. Name of Sunday school..... Barrio.....
   Town..... Province.....
2. Mission..... Language used in S. S.....
3. Name and address of Pastor.....
4. Name and address of S. S. Superintendent.....
5. Children's Department: Cradle Roll (1-3 years of age).....
   Beginners (4-5)..... Primary (6-8).....
   Juniors (9-11)..... Total membership.....

6. Young People's Department: (Intermediate 12-14).....
   Seniors (15-17).....Young People's (18-24).....
   Total membership.....
7. Adult Department: (25 years up).....Total.....
8. Number of officers.....
   Teachers..... Total.....
9. Barrio Classes: Number.....Children (1-11).....
   Young people and adults (12 years up).....
   ..... Total.....

(In reporting barrio classes do not count those who have already been counted in the enrollment of your regular organized S. S.)

10. TOTAL SUNDAY SCHOOL MEMBERSHIP (Includes the totals of Nos. 5, 6, 7, 8 and 9).....
    INCREASE DURING THE YEAR .....
    DECREASE.....

(Compare with last year's report)

11. AVERAGE ATTENDANCE EACH SUNDAY, including barrio classes.....

(Divide total attendance for the year by the number of Sundays)

12. SUNDAY SCHOOL SCHOLARS JOINED THE CHURCH during the year.....
13. WEEKLY TEACHERS' MEETING: Enrollment.....
    ..... Number of meetings . . ..

(A special class for study of S. S. Lesson)

14. TEACHER TRAINING STUDENTS: Standard T. T. class..... Enrollment.....
    Dialect T. T. class..... Enrollment.....
    Graduates.....
15. NUMBER OF LESSON PAMPHLETS USED:
    English.....Dialect.....Total.....
16. TOTAL SUNDAY SCHOOL COLLECTIONS FOR THE YEAR.....
17. DO YOU HAVE A REGULAR MONTHLY BOARD MEETING?..... Number of Meetings.....
18. HOW MANY S. S. MEMBERS BELONG TO THE FAMILY WORSHIP LEAGUE?.....

(This will include all who have signed the Family Worship League pledge cards and have the F. W. Certificate, also children of parents who have signed the cards)

19. Classes organized: Number.....Enrollment.....
(An organized class has a President, Vice-Pres., Secretary and Treasurer)

20. Do you have a Young People's Society (Epworth League or Christian Endeavor)?.....
Membership..... Name and address of the President.....

21. HAVE YOU TAKEN SPECIAL COLLECTION FOR P. C. R. E.?.....Amount.....

22. HAVE ANY NEW SUNDAY SCHOOLS BEEN ORGANIZED UNDER YOUR DIRECTION?.....
When..... Where.....
Number of officers..... Teachers.....
Scholars.....Total membership.....

23. Do you have a Secretary's record book?.....
Treasurer's book?.....Class record books?.....

24. Did you have a D. V. B. S. during this year?.....
Number of schools.....Enrollment.....
Number of teachers.....

25. What special days have been observed? .....

.....

We certify that the above report is true and correct:

Signed,

.....
Pastor in Charge

.....
S. S. Superintendent

Date.....

Appendix E.

STATEMENT OF PLAN FOR AWARDING PROVINCIAL SUNDAY SCHOOL BANNER

First.—What has been the increase in S. S. membership during the year? (See question 10 in report, also compare with last year's report if possible.) Divide increase by membership at last report. This result counts as so many points credit.

Second.—What is the percentage of attendance? Divide average attendance in question 11 by total membership in question 10. This gives the percentage of attendance and counts as so many points credit.

Third.—How many S. S. scholars have joined church during the year? (See question 12.) Divide the number in question 12 by the total membership in question 10. The result is the percentage of progress in Sunday school evangelism, and counts as so many points credit.

Fourth.—Do you have a weekly teachers' meeting or a Standard T. T. class? (See questions 13 and 14.) Every school which has its teachers meet weekly for studying the S. S. lesson or has a regular teacher training class, receives 10 points of credit.

Fifth.—How many S. S. lesson pamphlets used? (See question 15.) Divide the number in question 15 by total of membership of young people and adult departments in questions 6, 7, and 9. The percentage counts as so many points of credit.

Sixth.—What is the total of your S. S. collections during the year? (See question 16.) Divide the total collections by the S. S. membership given in question 10. This gives the amount per capita for the year, and counts as so many points credit.

Seventh.—Do you have a monthly Board meeting? (See question 17.) Every school which has this meeting regularly receives 10 points credit.

Eighth.—What is the percentage of members of the Family Worship League? (See question 18.) Divide the number of the League's membership by the total membership in question 10. This gives the percentage of the League's membership and counts as so many points of credit.

Ninth.—Have you taken special collection for the Philippine Council of Religious Education? (See question 22.) Divide the amount of special collection by membership in question 10. This gives the amount of special collection per capita. Award ten points credit for each centavo of per capita collection. For example, a collection of ₱10.00 with 200 membership would mean 5 centavos per member, therefore 50 points of credit.

Tenth.—Have any new Sunday schools been organized under the direction of your school? (See question 22.) The minimum requirements for a new Sunday school are: 1. Regular weekly meeting. 2. Record of enrollment. 3. At least two officers, a superintendent and a secretary-treasurer. 4. At least two classes, one for children and one for adults. Any school which has thus done extension missionary work receives 10 points for each new school thus organized.

Finally, add these ten results together. This gives the total points of progress along the lines indicated for any school. The school receiving the highest number of points shall be awarded the Sunday-school Banner for the year.

It is evident that the above plan is fair to all schools both large and small. Of course there may be special circumstances to be considered in the case of certain schools, which may have some weight in awarding the banner. A chart has been prepared for tabulating these reports. Order it from the General Secretary, Box 2235, Manila.

The system of record helps published by the Methodist Publishing House, Manila, fits into the above scheme admirably, and will greatly aid any school in properly keeping its records. Careful instructions are printed in the books in English and three dialects. Most of our schools are now using them.

Perhaps it ought to be emphasized that this plan of awarding a banner is adopted only to help stimulate activity along important lines of work. Of course no Sunday school will work simply to get the banner. Our attention must not be drawn away from the real task we are commissioned to perform. We will not allow jealousy or dishonesty to rob us of our power. Our real work is to make our members more like Christ in character and service. Surely the love of Christ will constrain us to do this work with fidelity and consecration.

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